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THE MISSIONARY REVIEW OF THE WORLD.

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I.—LITERATURE OF MISSIONS.

PROTESTANT MISSIONS A HUNDRED YEARS AGO AND NOW

RESPONSIBILITY AND ENCOURAGEMENT.

BY REV. JAMES JOHNSTON, F. S. S., LONDON, ENGLAND.

In our pamphlet, "A Century of Protestant Missions," we fixed on the year 1786 as the period of their commencement, and we have seen no reason to alter that date as a fair approximation. Four of the greatest missionary societies in the world can trace their origin to within a few months, if not to that very year; not in the formal organization of their outward framework, but to what is the true birth of missions, the union of spirit for prayer on behalf of the heathen, and the earnest desire for their conversion by the preaching of the Gospel. Not only the fathers of the Baptist Missions, but the founders of the Church Missionary Society, and the London Missionary Society, had their spiritual birth at that time; and the Rev. Dr. Coke was sent out to found missions among the heathen in our colonies in the West Indies that year by Wesley and his fellow laborers.

Missions, like their Master, are born from above. Born of the Spirit, and that was the period of the Epiphany of the missionary spirit, which is ever latent in the Christian Church, though it may long lie dormant, and even seem to die.

It has often been in my heart to follow up that pamphlet, "Century of Protestant Missions," which was of set purpose written to arrest thought on the great work which still remains to be done in the vast unoccupied fields of the heathen world, by another, showing the means for a much greater work in the future, and the encouragements to prosecute it with new vigor and hope. "A Century of Christian Progress," which came out in an incomplete form, owing to the pressure of other duties, was confined to one aspect of the subject; and the limited time at my disposal will only allow me now to put together a few facts, which may, with God's blessing, stimulate and strengthen the Churches of Christ; in the words of Carey, "to attempt great things for God, and to expect great things from God."

I.—THE MISSION FIELD.

Let us glance at that field, which "is the world." The first thing that strikes us is the great increase of our knowledge of the world and its inhabitants. A hundred years ago the vast regions of heathenism were comparatively a blank to the minds of most Christians. Of the hundreds of millions in China, we knew little beyond the meagre information to be gathered from the journals of The Polos, and of Roman Catholic Missions, and from a few traders on the coast, ignorant of the language of the people. Vast tracts of India were untrodden by the feet of our countrymen, whose almost sole concerns were trade and conquest. Africa was a *terra incognita* beyond a few miles from Egypt and the Cape, except for a few bold but imperfect explorations up the Nile and the Niger. Our maps of the interior were either a blank or a blunder—deserts and plains, where lakes and rivers, and mountains have been discovered, with a teeming population and fertile soil.

This vast increase of our knowledge acts in a two-fold way on the Christian Church. First, it excites interest in, and sympathy for, the poor and the perishing; and second, it awakens a sense of responsibility for those with whom we seem by our knowledge to be brought into personal relations. The question, "Who is my neighbor?" acquires a new meaning and a wider scope. Our fellow man who has fallen among thieves, is now found by the Samaritan spirit in the Church, not on the way down from Jerusalem to the neighboring city, Jericho; he is found wounded by sin, and robbed of his Divine inheritance by the idolatries of heathenism and the deceptions of the false prophet in all lands.

This feeling of sympathy and sense of responsibility are greatly intensified by the facilities for easy and rapid communication with all parts of the world. It makes us realize that we are now in that period of prophetic history, when "many shall run to and fro, and knowledge shall be increased." The whole world is now at our door. It is only a few weeks easy travel by land or sea to reach the most distant parts. By post and telegraph we know daily what takes place in the most remote regions. We seem to hear the sounds of sorrow and woe in the dark places of the earth, and to feel the anxious beating of the hearts of the thousand millions of the world's inhabitants who are ignorant of God and of His Christ.

II.—THE OPENINGS IN THE MISSION FIELD.

If we compare the world a hundred years ago with what it is now, the calls to work and sense of responsibility will be intensified a thousand fold. When our Protestant missions began China was hermetically sealed. It was death to preach the Gospel in Japan. India was closed against all missionaries; even our own countryman, Carey, had to seek shelter on a little plot of ground owned by a foreign

power. South America was tabooed by the Church of Rome. The difficulties experienced by African travelers were enough to deter the most adventurous, and Asia Minor was inaccessible, while Mohammedanism stood in its pride and independence.

These countries from which the missionary was thus excluded were peopled by the highest and most advanced races outside the pale of the Christian Church. Almost the only peoples accessible to the missionary were the inferior and debased races, inhabiting the soft and enervating islands of the South Seas, or the freezing latitudes of the Polar regions; races living under conditions inimical to a high development, and, in most instances, races which were dying out under the double pressure of native vices and the evils attendant on modern civilization. Along with these, missionaries had access to certain tribes of Africa, on their native soil, or transplanted to America and the West India Islands, under the degrading influence of slavery.

These were not the races whom the wisdom of man would have selected, and but for the overruling providence of God shutting up the new energies of the awakened Church to the degenerate and apparently hopeless specimens of the human family, they would probably have been thought beneath or beyond the reach of the Gospel remedy. That such beings have not only been delivered from idolatry by the simple preaching of the Gospel, but made to shine with the beauty of holiness, giving all the evidences of a nature regenerated by the spirit of God, and abounding in the fruits of righteousness; the strongest proof of the Divine origin and power of Christianity on the one hand, and the clearest demonstration of the disinterested character and aim of Protestant missions on the other. There was nothing to be gained by the churches from conquests over such as these, save the blessing of the Lord on those who obey His commands, and thus enjoy His favor.

But now the whole world is open to missionary enterprise; we can not even name the countries which have been thrown open. It would occupy too much of your space. There is only one isolated little nook from which missionaries are absolutely shut out—the one exception which confirms the rule, and, if we mistake not, even that one exception is likely soon to cease to be one. By her insults to Britain's power and attacks on British interests, Thibet is preparing the way for the overthrow of her clerical exclusiveness.

There is one feature of the great change which has come over the world during this last century, for which the Church is not sufficiently grateful; of which, in fact, no one seems to take note, viz.: that among the nations of the earth *there is not one Kingdom ruled over by an independent idolatrous Ruler*. The small States in India, under Hindu Rulers, are no exception. They are all under British dominion or influence. Even Assam, Tonquin, Corea, and

such like powers, are directly under the influence or control of the British, French or Chinese governments; and even the last is monotheistic in its national worship. Thibet, the one apparent exception, is under Chinese protection. The tribes under the yoke of naked savages we do not reckon among the nations and kingdoms of the world.

This overthrow of idolatrous rulers is not the work of Christian missions; but it has been chiefly brought about by Christian powers, and is surely a part of the Divine purpose for preparing the way of the Lord. That the rulers of all civilized or semi-civilized nations—in fact, all nations with anything corresponding to or resembling civil government—are *monotheists*, is well fitted to encourage the missionary spirit, and the hopes of the Church. He who has put down the idolatrous power will fulfill His prophetic word, “the idols he will utterly abolish.”

III.—THE ENLARGEMENT AND INCREASED RESOURCES OF THE CHURCH.

The altered position of the church in relation to the heathen world, is a cheering fact, and should be a powerful factor in the future. A hundred years ago the numbers of professing Christians of all the three great sections of the Christian Church, were less than 200 millions, now they are over 430 millions; and of this great increase in a hundred years, by far the larger share falls to the Protestant Church. While the Roman Catholic and Greek churches only doubled their numbers, the Protestants multiplied nearly four fold. The numbers, as given in our “Century of Christian Progress,” stand thus :

	1786.	1886.		
Protestants.....	37,700,000	137,000,000	Increase	4 fold.
Roman Catholics.....	117,000,000	205,000,000	less than	2 fold.
Greek Church.....	46,000,000	89,000,000	“ “	2 fold.
	<hr/> 200,700,000	<hr/> 431,000,000		

In our brochure, “A Century of Protestant Missions,” we called attention to the fact, that while Protestant missions had gathered three millions into the fold of Christ in a hundred years, the heathen had increased, by the ordinary birth rate, by 200 millions, in the same time. But if we take the entire increase in the nominally Christian population, which was in the same period 230 millions, we alter most materially the relative numbers, and find that the Christian is rapidly overtaking the heathen and Mohammedan population of the world.

In 1786 the entire population of the world was probably about 1,000 millions, of which professing Christians were 200 millions, forming 20 per cent. of the whole, and 25 per cent. of the 800 millions of heathens and Mohammedans. In other words, the Christians were 1 in 4 of the heathen and Mohammedans. In 1886 the population of the world was estimated at 1450 millions, but the Christians of all

denominations had risen to 430 millions, that is, 43 per cent. of the 1000 millions of the heathens and Mohammedans, or about as 1 in 2, or more nearly $1.02\frac{1}{2}$.

If we take only the Protestant population at the two periods, the relative change is more striking still. In 1786 the 37 millions of Protestants were to the 960 millions of heathen and Mohammedan population only 4 per cent., or as 1 in 26. In 1886 the 137 millions were to the 1313 millions, 10 per cent., or as very nearly 1 in 10. But the gain is not only in numbers; in learning and science, in wealth and power the gain is greater far.

Take this rapid and great increase in the numbers and resources of the church in connection with the opening up of the whole world to evangelistic enterprise, and have we not a clear instruction of the design of God? The one condition, without the other, would have had little significance. If the world had been open, but the church poor and weak and few in numbers, there might have been an excuse for indolence, although the memory of Pentecost and the little company in the upper room, might have inspired even a feeble few to attempt great things in the name of a risen Redeemer. If the church had been large and strong, but the world closed, she might have taken it as a plea for attempting little. But when we see an open world, easy of access, and a church so prosperous and powerful, there is not the shadow of an excuse for idleness. There is every encouragement, and the loudest call to a supreme effort for the evangelization of the world. The heathen are calling, God is commanding His people to arise in His might, and to take possession of all nations, in His name. It is at her peril that the church of Christ neglects the call of Providence, which is the voice of God.

IV.—FACILITIES FOR MISSION WORK NOW, AND A HUNDRED YEARS AGO.

The advantages for a new crusade are inconceivably greater in our day, as compared with what they were in the days of our fathers. Then the work was new and untried. The few specimens of work done were not models of wisdom, or examples of success. Some were of value as a warning, rather than encouragement. Everything was new and strange, all had to be built up—the very foundations had to be dug. Can we wonder that mistakes were made? It would have been a miracle if they had not. The condition of the savage tribes among whom they began was so entirely different from anything in home experience, we can only wonder at the courage, and faith, and wisdom, of the early founders of our missions.

The tools with which they were to work had to be invented and made. Languages had not only to be learned, they had to be fashioned and clothed in the forms of written speech. The fleeting sounds from the lips of savages had to be coined into visible words, and construed in harmony with the strange usages of people innocent

of grammatical rules. Dictionaries had to be made out of the crude materials of these hitherto unformed tongues, requiring the greatest nicety of ear, and the utmost accuracy in reducing sound to its equivalent in words; and last, but not least, the translation of the Word of God had to be made unto these newly formed languages, and fickle and restless savages had to be taught to read the sacred page.

The amount of this kind of work that has been accomplished is almost incalculable and incredible. All this is clear gain, which does not need to be repeated in these languages, which now number probably 400, in all parts of the habitable globe. New missionaries, going to these nations and tribes, find their work in acquiring the language of the people comparatively easy—a clear gain to the church in time and money and men; making spiritual results, under God, more easy and rapid.

Compare also the present with the past in respect of the number of laborers with which we start this new era in missionary effort. Our fathers had to begin with a mere handful of laborers, untrained and inexperienced, with no knowledge of the habits and customs and modes of thought of the various peoples among whom they were to work. They had no native helpers or preachers to assist them in their work. Everything was against them. The possibility of the preaching of the Gospel saving and sanctifying such depraved natures as those of cannibals, was an untried problem. The natural way would have been, like the first Moravian missionaries, to prepare them by education and civilization for the Gospel message. But, with a sublime faith in the Divine commission to preach the Gospel to *every creature*, they went forth with no weapons of modern science or learning, but with the sword of the Spirit, and with that they fought and conquered.

Now, how different are the conditions in the mission field, with 7,000 European and American missionaries at work, half the number ordained ministers, and nearly all of them educated men and women, acquainted with something like 400 languages, or distinct dialects. But what is a greater advantage than these for aggressive work, are the native evangelists, now making little short of 30,000, and of these, nearly 3,000 are educated native pastors, placed over congregations of their countrymen. Greater than even these advantages, are the three million of converts, two-thirds of whom are either active or passive witnesses for Christ in the midst of their heathen countrymen—lights, all the more conspicuous from the darkness which surrounds them.

Take in connection with these advantages in the mission fields of the world, the vast increase in the number and resources of missionary societies at home, with the augmented means, their more complete organization, their knowledge and experience of the methods

which have been most owned of God for the conversion of the heathen, their closer touch with the churches, the increase of missionary spirit in England and America, the great wealth in the hands of Christian men, the favorable disposition of most of the ruling powers of the world,—and we have a condition of matters such as could not have been dreamed of a hundred years ago, and which lays an immeasurably greater responsibility on the Christian conscience and on the churches of Christ; while they are fitted to put doubt and unbelief to shame, and to inspire the greatest courage and hope in the breast of missionaries abroad, and Christians at home. Surely God is speaking loudly to all, to seize the present opportunity, and make a supreme effort for an advance along the whole line.

We close with a word of warning. There is a danger of trusting to the great increase of knowledge, and numbers, and wealth, and power. We do well to remember the words, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” We have enough to humble us in looking to our sinful neglect in the past, when we think of the generations of men we have allowed to go down to the grave in darkness, while we had the light. We have enough to solemnize us, when we look to the work which lies before us in the future; not only the one thousand millions of heathen and Mohammedans, Christless and hopeless, but the hundreds of millions of the Greek and Roman Catholic churches, corrupting the truth of God and dishonoring the Lord who bought them. Let our attitude be that of humble, earnest, prayerful effort, and devout, hopeful expectancy, trusting “in the living God who will have all men to be saved and to come to the knowledge of the truth.”

DR. PIERSON'S MISSIONARY CRUSADE IN SCOTLAND.

[It is known to most of our readers, that in compliance with the earnest request of the leading friends of missions in Scotland, our Associate has gone there to complete the work he began after the rising of the London Conference on Missions in 1888. We give below the first of a series of letters on his mission and its results, which will appear in successive numbers of the REVIEW. If all of them shall possess the extraordinary interest of the first, they will surely be read with heartfelt interest and gratitude to God. We invoke the prayers of our readers in behalf of Dr. Pierson in this mission of love, for such it is. May the reflex influence of this mighty wave of missionary interest on the other side of the ocean reach our shores, and mark a new era in the history of the cause among us!—J. M. S.]

My Dear Dr. Sherwood: EDINBURGH, SCOTLAND, Nov. 27, 1889.

There was no need of coming to Scotland to “kindle the flame of a Missionary Revival,” as the brethren of the Committee were pleased to suggest. It is quite obvious to me that a revival of missions is already in progress, and that all I can hope to do will be to feed and fan a flame already burning.

The good ship *Etruria* had a very rough passage, through a very “choppy” sea. We were rolled to and fro, and tossed up and down, and found it quite hard to keep ourselves in our berths at night or

maintain our standing, or even our sitting, on deck by day. Nevertheless we landed at Liverpool quay at about 7 o'clock on Saturday evening, November 16th. The brethren came to meet and greet us, and bid us "Welcome in the name of the Lord," and cheered us as a similar embassy comforted Paul at the "Three Taverns." There is no disposition either in England or Scotland to allow our sojourn to be one of idle lounging or pleasure seeking. We found arrangements made at Liverpool for a series of meetings, beginning with one on the very night of our arrival. In fact, no time could be spared even to attend to "customs," and so leaving our kind host with Mrs. Pierson to look after the luggage, I was hurried off in a cab to Gordon Hall, where a large and select company of the Christians of Liverpool were gathered to offer a cordial welcome. Canon Burbidge was in the chair, and the familiar face of Mr. Reginald Radcliffe beamed close at his side. At this meeting I made a brief address on the "Present Aspect of Missions," and was greatly cheered by observing a very manifest spirit of prayer prevailing. This was my first impression, and that impression has been constantly emphasized and intensified during these eleven days.

As I intimated, my sojourn on this side of the water is not likely to suffer by lack of employment. I left Liverpool for Edinburgh on Wednesday morning, November 20, having already held in that city seven meetings, closing with a grand and enthusiastic gathering in great George Street Chapel, which will hold easily two thousand people. The attendance at all these meetings evinced an intelligent and hearty sympathy with the Missionary cause, and furnished an auspicious forecast and foretaste of the gratifications in store. In Edinburgh, on the night of our arrival, a marvellous assembly convened in the Hall of the Church of Scotland, Principal Cairns in the chair. Rev. Dr. Lowe, Chairman of the Committee, having direction of the meetings, remarked to me that no more significant gathering had ever met in Edinburgh. The various denominations, which have been divided by conscientious differences of opinion, and have sometimes waged wars, not without much bitterness, came together with a profound and sincere sympathy, to further the common cause of a world's Evangelization. Men that had met in the arena of theological and ecclesiastical controversy, and engaged in fierce conflict, came into that Hall on a common footing of cordial good will, rallying around a humble advocate of world-wide missions, forgetful of all past issues and minor differences in the one absorbing object—*giving the gospel to this generation.*

The Chairman was Dr. Cairns, a very proper man about whom to gather. It has been said of him that "no man carries under his hat, through all Scotland, a bigger brain." Eminent as a preacher, a writer, a teacher, an ecclesiastic, he is even more conspicuous as a

Christian. His charity is pre-eminent, and in the atmosphere of its gentle glow, the ice of antagonism and apathy may well melt away. The students made a sort of cartoon, not long since, in which they represented "Principal Cairns' introduction to the Devil." He is made to say to his Satanic Majesty, that he has "heard very unfavorable reports touching his moral character," but that he has "no doubt these reports are very much exaggerated, and that on further acquaintance they will be able to *get on together very well*." The jest, as Horace intimates, hides behind a laugh a serious truth; for the dear Doctor is always looking for and hoping for the best from everybody.

The object of this first meeting was to express a hearty welcome from all the bodies represented, and to assure me of the most cordial co-operation in the purpose of this Mission Tour of the Churches. The welcome was given with all the enthusiasm of true Scotchmen. These people are not so easily moved as some, but when they do move it is with great momentum. Meeting after meeting followed, the details of which space does not allow me to give; suffice it to say, that, as in Liverpool, they have followed each other in quick succession, on Thursday in the great Synod Hall, on Friday in the Free Assembly Hall, mainly for Women, on Saturday morning in Monerieff Hall, for the students, when even the standing room was all in demand; then after two sermons on Missions, the Sabbath evening found me confronting an immense audience at the U. P. Synod Hall, where the most marked movement of the Spirit of God which I have ever witnessed in such a gathering, subdued and melted all hearts. My subject that night was "Individual Responsibility with reference to Missions," and as the duty and privilege of individual giving, and especially *praying*, was urged, and the grand promises to prayerful souls were arrayed before us, a sudden hush fell upon the whole assembly; there was a painful silence, and many bowed in tears before God. As for the speaker, it was with him as with Daniel, when, in his vision beside the Hiddekel, "there remained no strength in him." (Daniel, x:8.) The sense of the divine presence was positively overwhelming; no man could produce such an impression; it was manifestly of God, and all felt it to be the gateway of Heaven.

Such a meeting has but one explanation. Ever since it was known that this Mission Tour of the Churches was determined on, and that arrangements were definitely made, there has been an unusual *spirit of prayer*. Those who on their hearts bear the precious interests of God's kingdom, in this land of Martyrs and Missionaries, began praying in secret and praying in little circles, for a mighty manifestation of God's presence and power. Instead of looking to any man, there has been a disposition to fix the eye of faith and prayer on God alone, and those that honor Him, He will honor. Of all the meetings I have ever attended, I remember not one in which God more plainly

set all human instruments aside, to speak for Himself in the language that has no human speech as its expression and can be heard only by ears open to the still small voice. Some persons were so moved that they had to leave the hall. When the meeting adjourned all left in silence, and since then, token after token of the blessing keeps coming to our knowledge. The next day we received a note in a lady's hand, enclosing the money which would buy "one pair of four-button kids," in response to an appeal which I made to Christian women to forego luxuries for the Lord's sake, and turn the money to His treasury. The same day brought a half sovereign, the expression of like self-denial; and a letter, enclosing two pounds, ten shillings, the proceeds of a bracelet, sold for the Lord's sake. These are but a few signs of God's presence and of a coming harvest of missions. Every day brings increasing encouragement. We can only praise God, and give glory to Him.

With Sabbath evening's meeting the series of gatherings in Edinburgh closed for the present, fifteen meetings in all since the *Etruria* anchored in the Mersey River, eight days before. With Monday we began, accompanied by Mrs. Edge, recently returned from Canton, China, and Rev. Henry Rice, on a furlough from Madras, India, to visit cities and towns in the neighborhood of this Scotch Athens. On Monday we held two meetings in Leith, on Tuesday in Peebles and Innerleithen, and to-day in Dalkeith. The afternoon meetings are principally for the women, and the evening assemblies, held in the largest available places, are crowded to overflowing. We were told yesterday that meetings so large have not been known even in times of great political excitement. Surely God is marching on, and a new departure in missions is at hand.

We cannot bring this letter to a close without remarking upon the grand men and women who in this great Scotch metropolis are arrayed on the side of Christian faith and Christian Missions. We seem to be back in the times of old when there were "giants on the earth in those days." Think of a series of meetings in the interest of Missions, held day after day, with such men as Principals Cairns and Rainy, and Sir William Muir, in the chair; when such men as Rev. Dr. Andrew Thompson, George Smith, LL.D., Dr. Welsh, Professors Laidlaw, Blaikie and Lindsay, and Thomas Smith, D.D.; Reverends Wm. Balfour, Wm. Stevenson, Wm. Robertson, John McMartrie, Dr. Norman McLeod and Dr. Alison; Duncan McLarew, Esq., and John Smith, Esq., Professors Calderwood and Johnstone and A. R. Simpson, M.D.; with Reverends Wm. Grant and R. Craig, and Lord Kinnaird, from London, Principal Simon, Mrs. Jane Miller, representing the Friends, and a host of others, came together to offer the right hand of fellowship in behalf of all branches of the Presbyterian Church, the Baptists, Episcopalians, Friends, etc.

The Committee having in charge the details of my Tour of the Churches have made singularly complete and satisfactory arrangements. They have secured one or two Missionaries, now at home from their fields, to accompany me. Mrs. Edge is a ready and accomplished speaker and gives vivid glimpses of Chinese home life and social life, showing the marked influence of the gospel in modifying and transforming especially the women and girls of the Celestial Empire. Rev. Henry Rice is one of the most fluent, intelligent and striking speakers on Missions that it has been my good fortune to hear. He touches with rare skill the salient points of Missions, and gives both picturesque and impressive views of East Indian religions and customs. His book, recently published, on "Native Life in India," printed by the London Religious Tract Society, compresses into a brief space an immense amount of interesting and instructive matter. He is full of missionary zeal, and zeal according to knowledge. It is with not a little gratification that we add such a man to our REVIEW list of Editorial Correspondents, and announce a series of articles as about to appear in these pages from his instructive and attractive pen.

The details of these meetings we have given to some degree, because these pages will be read not only in Great Britain and the United States and Canada, but in far off lands where Christ's Godly messengers are telling the old, old story. Such a movement at the great centers of Christendom will be felt at the outermost bounds, as a mighty heart throb pulses warm life blood to the extremities of the body. And we bid all missionaries in God's name, "Be of Good Cheer." There is a revival of missionary knowledge and zeal at home, and it means blessing abroad. The key note struck at the opening meeting was "the gospel to be published through all the world *in this generation*," and this thought seems to be taking possession of the most earnest, prayerful and consecrated men and women on both sides of the sea. God has given us a thousand facilities unknown to our ancestors. He has thrown open the doors to the nations and challenged us to enter in and possess the land. What are we waiting for? All things are now ready. A united movement all along the lines—more men and women to the front, and the Church of God backing them up with more money and prayer and sympathy; more Godly parents giving their children to God and to Missions from the cradle; more enterprise for God, pushing the conquests of the cross as we push secular and scientific endeavor for objects infinitely less important—who can tell what glorious and speedy results may follow a true awakening of the Church of God to the duty and privilege of proclaiming the gospel to every creature!

THE CHARITIES OF GERMANY.

BY REV. A. H. BRADFORD, D.D, MONTCLAIR, N. J.

[We offer no apology for embracing "Charities" in the gospel of Missionary work. The mission of the Master did not overlook them—nay, specially honored them. The Church of Christ has ever been foremost in this work. The true Missionary will find work to do wherever the poor, the suffering, the unfortunate and criminal classes are found, and they are found in great numbers in Christian lands as well as in heathen. We are sure this paper will be read with interest.—J. M. S.]

Christianity has been called "the romance of the poor." Whatever controversies have marked the history of the Church, and however deeply stained its pages may be with tears and blood, from the first its progress may be traced in the development of charities. It created charity. Paganism had no place for the aged, the infirm, for children without friends. It peopled its schools of gladiators and houses of prostitution from those who, in our time, are beautifully called "the children of the public." Charities are the necessary fruit of Christianity. The world has not yet grasped the significance of the incarnation—God entering into human conditions to save the outcast and the sinful. Wherever Christ has been preached, instantly there have arisen institutions whose object has been the amelioration of human suffering. Philanthropy and Christianity are inseparable.

Lecky, in his *History of European Morals*, says:

"The high conception which has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave-classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the Pagan world." *

One form of Christianity devotes its energies to making conversions; another form seeks by Christian nurture to place around the children of the poor and vicious such conditions as shall make the new life a second and better nature.

Dr. Channing, in an eloquent passage, says:

"Society has hitherto employed its energies chiefly to punish crime. It is infinitely more important to prevent it. And this I say not for the sake of those alone on whom the criminal preys. I do not think only or chiefly of those who suffer from crime. I plead also, and plead more, for those who perpetrate it. In moments of clear, calm thought, I feel more for the wrong-doer than for him who is wronged. In a case of theft, incomparably the most wretched man is he who steals, not he who is robbed. What I want is not merely that society shall protect itself against crime, but that it shall do all that it can to preserve its exposed members from crime. It ought not to breed monsters in its own bosom. If it will not use its prosperity to save the ignorant and the poor from the blackest vice, then it must suffer, and deserves to suffer, from crime. If the child be left to grow up in utter ignorance of duty, of its Maker, of its relations to society, in an atmosphere of profaneness and intemperance, and in practice of falsehood and fraud, let not the community complain of its crime. It has quietly looked on and seen him, year after year

* Vol. II, p. 190.

arming himself against its order and peace; and who is most to blame when at last he deals the guilty blow?"

The conception of Christianity which recognizes in it a gospel for the whole life of man, for man physical as well as spiritual—this gospel of a healthful environment as well as of free forgiveness—is day by day coming into fuller recognition.

The subject of Charity in Germany is too large for one paper, and therefore this is chiefly limited to those forms of philanthropy which are known as "Child-saving." The one exception is that universal charity at Kaiserswerth which could not, with propriety, be classified in any department of philanthropic work but seems rather to embrace them all.

The work of child-saving was begun in Germany in 1695, by August Hermann Franke, in the city of Halle. Franke was a German minister and teacher, and Professor in the University of Halle. "He commenced with a capital of three dollars and a half. When he received it, he said: 'With this I must do a great work.'" Halle is a beautiful city of about 70,000 inhabitants, in Northern Germany. It is best known as the seat of one of the largest German Universities. It has always been a center of evangelical theology. It must be remembered, however, that that term is more inclusive in Germany than in America. The University has been a favorite with American students, especially in its theological department. Halle is distinguished not only for its institutions of learning, but equally for its orphan asylums, which originated as follows: It was the custom for beggars, on certain days, to seek alms at private houses. Not satisfied with merely giving them bread for their bodies, Franke began to catechise them, both the old and the young. He discovered among them such utter ignorance of religion that he began to think of providing a school for them. "He opened a little school in his study; in less than a year he found the place too small. He was pained, however, to see that the children's home-life destroyed what his school had builded up. He therefore formed the idea of taking the entire training of a few children upon himself. A house was purchased for this school; twelve were received into it. The next year a new house was purchased."

Rapidly the institution grew. There was no capital, and yet the work flourished. Faith and prayer were his capital. Franke himself said: "From week to week, from month to month, has the Lord crumbled to me, even as one crumbles the bread to little chickens." A Home for Unmarried Women followed the Orphan Asylum; then a Home for Widows. Around these centers schools were founded in which students of the University became teachers. One curious means of help was devised by an eminent physician who gave the institutions the receipts for some very valuable remedies. The sale of the medicines added greatly to the revenue of the charities. They were widely sold in Germany, and even in America and Africa. Another auxiliary enterprise was the Orphan House Book Establishment, conducted by a man

named Elers, who put his income at the disposal of the Orphan House, and was content to receive clothing and food. The work among the orphans and the poor at home was followed by Missionary and Bible work in Germany and foreign lands.

There is little about the management of these charities to distinguish them from others. Dormitories, laundries, school rooms, and play grounds are everywhere the same. The difference between institutions of this kind is chiefly in the system. The congregate and the cottage systems both have their advocates. The Asylums at Halle belong to the former class. His friend Elers once asked Franke as to who had taught him this work. His reply was, "My mother's love." The secret of his marvellous career is in that answer. When King Frederick William first saw the Orphan House, 1713, and was conducted through the book-stores and the warehouses, he was amazed; and he asked Elers how much he got out of all this? "Your Majesty," replied Elers, "only just what you see." Then the King clapped Franke upon the shoulder and said, "Now I see how he accomplishes so much. I have no such servants."

The establishment still remains, and its influence is boundless. The buildings are a quarter of a mile in length, and six stories high, built around an oblong court-yard. In the court-yard is a bronze statue of Franke, by Rauch. In the Asylum are sheltered about 500 children, while schools, a laboratory, a printing office, and many charitable associations find a home under its hospitable roofs. If Franke had been a soldier and displayed such courage and zeal, his country would have built him a splendid monument in the capital. If he had been a Romanist, he would have been enrolled among the saints. He was both a soldier and a saint, but he needs no monument and no canonization, for his works do follow him.

The ancient city of Erfurt is picturesque and quaint. It is chiefly celebrated because of its connection with the history of Luther. There he was a monk and a professor. There he had that terrible inward conflict which ended with his discovery of the Bible in the library of his monastery. In that old church he preached. There are still the cells in which he lived and worked. The very place where he found the Bible is still in good preservation. If you would find that old church and monastery ask almost anybody for the "Martinstift." The monastery has been born again. It is now a school, and a home for poor children taken from the streets and prisons. The principle of management is not different from that of other institutions of the kind, and the advantages offered are not so numerous as in some other homes. As in the asylums at Halle, the congregate system is in use.

Two things especially distinguish this home and school. First, it is not only for children from the street, but from the prisons also. A prison with children in it is a school where criminals are trained. This was clearly recognized by Rector Charles Reinthaler, who founded the Martinstift in 1819. The second fact which distinguishes this institution is that it is the noblest monument to Luther in all Germany. Germany honors Luther as Scotland honors Bruce. His figure in the attitude of a preacher, or a doctor of philosophy, is at Eisenach, at

Eisleben, at Erfurt, at Wittenberg; but this home for the homeless, which is nobler than any bronze, is his most appropriate memorial; for it is an unfailing benediction to those who are as desolate as he was in Eisenach, where Frau von Cotta was charmed by the sweetness of his voice, and divided with him her living.

Vienna is, in many respects, the most beautiful, and I think in all respects, the most corrupt capital in Europe. Its buildings surpass even those of Paris. St. Stephen's is hardly inferior to Notre Dame, and the Votive Church is, in its way, quite as wonderful as La Madeleine. The University buildings are the most splendid for the purpose in the world.

Two facts conspire to make "child-saving" especially imperative and especially difficult in Vienna. It is imperative because of the vast number of illegitimate, and consequently neglected children.

There are about 50,000 women in Vienna licensed to lives of shame, and, perhaps, as many more who are not licensed but whose lives are equally illicit. The number of homeless children where such moral conditions prevail is always large; and to care for them without increasing vice or diminishing the consciousness of responsibility on the part of those who bear children, is always difficult. The difficulty is increased by the poverty of the lower classes. There are rumors of dynamite conspiracies in Vienna. They were to have been expected. People who are oppressed, as the poor are there, will sometimes break their chains and rebel. Women who work all day on buildings, doing what we call hod-carrying, get 40 cents; masons get 75 cents a day. Women who make shirts get 75 cents a dozen. Farm-laborers are cared for, and get from ten to twenty cents a day for doing what, in this country, in harvest time, a man would get \$4 for doing. Meat costs about the same there as in New York, but meat is not for the poor. Nowhere in the world is woman's labor so poorly paid. Women in the postoffice and telegraph departments get from \$5 to \$7.50 a month, and "find themselves." They never have a home furnished with their work; that favor is only for men, and rarely for them. On the other hand, there are numerous day-nurseries, or creches, provided by the government, where the children of the poor may be placed while the parents are at work. Crime and suffering are compulsory where such wages are paid. When people thus treated learn their power, the existing social order always trembles. That time has already come in Vienna.

Seeking what was being done in that city of splendor and infamy to relieve or to prevent pauperism and crime, I was directed to the Waisenhaus, a Roman Catholic institution, under the direction of "The Brothers of Christian Love."

This, in its equipment, is the most complete institution of the kind I have ever seen. It is supported by its endowments. The congregate system is in use. It has four dormitories, and provides a home for three hundred and sixty boys. After the uniform excellence of the appointments, that which especially distinguishes the institution are the facilities afforded for education. For instance, in the musical department I counted six pianos and three organs, in as many rooms. In other rooms were other instruments. The Museum of Natural History, one of the best equipped in the city and filling an immense space, is in daily use. The wash rooms are as interesting as the school rooms. Each boy has his towel and his box of toilet articles, and the neatness and order are

perfect. The older boys rise at five, and those younger a half-hour later. Their study-hour is from quarter before six to quarter before seven. A very large proportion of these boys are waifs. They have no idea of any other home. No motives of love inspire them. The poorest learn trades, and the higher class prepare to be clerks or to enter the army. The fact that they do not know their parentage does not indicate that their parentage is unknown; on the other hand, it is often known, and it is no contradiction to speak of waifs of "higher" and "lower" classes. The order and advantages of the institution were well nigh perfect. The Brothers were exceedingly courteous, and yet there was something about them which was positively repellant. I left the place feeling that it was not good to be there. "The Brothers of Christian Love" are evidently affected by the moral atmosphere around them. The Superior, for instance, spoke of woman, and of unfortunate children, lightly and flippantly. He seemed to have no profound appreciation of the misery he was seeking to relieve. I may do him injustice. Individuals often receive the censure which belongs to the social order. The Waisenhaus is a wonderful institution, but splendor of equipment and perfection of organization can never compensate for the absence of moral earnestness. Thus one of the most splendid charities in Europe made on me the impression of being simply a great machine for providing for illegitimate children. "The Brothers of Christian Love" may be the noblest and most self-sacrificing of men, but the environment of corrupt social life seems to have affected their ways of looking at things, if not their characters and principles of work. It could hardly be otherwise.

The location of Hamburg is as beautiful as are the buildings of Vienna, and its residences, especially around the Alster Binnen, are worthy of this location. It is the commercial center of Germany, to that Empire what Glasgow and Liverpool are to Great Britain. A few miles out of Hamburg, at Horn, is the Rauhe Haus, which divides with Kaiserswerth the glory of being the most prominent charitable institution in the nation. It consists of a series of buildings around a small park. Each house is a home by itself. The dormitories and school rooms have nothing peculiar about them. What especially impressed me there was the attention given to industrial training, and to the religious nurture of the children. There is a system of mutual education going on all the time. The teachers, "Brothers" they are called, who have charge, are preparing for other work. They are to be city missionaries and are serving their apprenticeship with children from the lowest and vilest city wards. A man who knows a street boy knows a city's darker side. The boys are training the men and the men are training the boys. The "Brothers" remain, I think, for three years.

Three characteristics distinguish the Rauhe Haus. It is a congeries of families, each with its home and home-life; it provides industrial education of a very thorough kind; and is a place for the training of city missionaries as well as outcast children. It has a higher department called the Pensionate, where those fitted for it receive the same instruction as in the best German Gymnasia. This institution was founded by Dr. John Henry Wichern and his mother, in November, 1853. Dr. Wines says: "The fundamental idea of the Rauhe Haus is that of the family, and it is the mother of all those

child-saving institutions, of which the number is continually increasing, that have since been organized on the family plan." Perhaps the finest example of the perfection to which this plan may be carried, is the village of Girls' Homes, at Ilford, Essex, near London, which is a part of the wonderful series of charities founded by Dr. Bernardo. There are thirty beautiful brick houses built around a small park, each with its own "Mother," and family from the London slums. But the Rauhe Haus antedated Dr. Bernardo's Homes by at least forty years.

Some one asked Dr. Wichern how he was able to produce such wonderful changes in the conduct of children under his care. His reply reveals the secret of his success: "By the word of God and music." The religious training of the children is given the first place. Everything is made bright and beautiful. When possible, each child has its own flower bed; flowers help in the work of education. Dr. Wichern once said that "the man who cannot play and enter into the plays of childhood with his whole heart, is unfit to be an assistant in a child-saving institution." I cannot better describe the spirit of this institution than by quoting words spoken at a public meeting held in Hamburg prior to its opening, by Syndic Sieveking. He said:

"The children's institution was not to be a workhouse, nor an orphanage, nor a place of punishment, nor a house of correction; but an institution that allied itself to the family, to the gospel, to the forgiveness of sins, to the first and last thought, that is to the essential nature and work of Christianity."*

It is impossible even to mention all the names of the distinguished workers in the field of Charity in Germany. Pestalozzi, the founder of the Kindergarten, did a noble work, but in it the religious element was lacking. "At the age of eighty he saw for the first time what he had been striving for for his whole life, when, in 1826, he visited the institution of the venerable Zeller at Beuggen. When the children of that institution presented him with a beautiful wreath, as they sang one of their sweet hymns, Pestalozzi said to Zeller: 'This is what I wanted to accomplish.' His mistake was that, in his school at Stanz, there was no place for religious instruction."†

In these child-saving institutions in the German Empire, there are fewer girls than boys. Some of these Homes are managed by the State, and children are sent to them as punishment; but these must not be confounded with what is done by individuals. There were about three hundred and sixty of the institutions in 1880. Wurtemberg leads all the German States in this work.

"The Deaconess Institution of Rhenish Westphalia," at Kaiserswerth, is the most remarkable charity in Germany, if not in the world. On a dismal day in August I visited Kaiserswerth. The ride from Cologne by train is about one hour to Calum, and then about a half-hour by carriage. The country around is flat and damp, like most of

* Wines' State Prisons and Child-Saving Institutions, p. 74.

† Wines' Child-Saving Institution, p. 690.

that along the lower Rhine. We were set down at the post-office, and then sought the institutions. We could find little besides; they make the town. There is a famous Roman Catholic church, but it attracts little attention. But first, how did we come to be interested in Kaiserswerth? By reading the lives of Elizabeth Fry, Agnes Jones, and Florence Nightingale. Elizabeth Fry unconsciously inspired its origin. Florence Nightingale and Agnes Jones both resided there and received the instruction and studied the examples which were to stimulate their lives of heroism and sacrifice. A young German pastor, Fliedner by name, was settled in Kaiserswerth about fifty years ago. A period of financial depression compelled him to seek foreign help for the continuance of his work. He went to England. He met Elizabeth Fry who was in the midst of her career in the London prisons. From her words and example, Fliedner was moved to go home and attempt the same work. Soon after his return a degraded woman, named Minna, a discharged prisoner, came to him for help. There was no room in his own house, but there was a little summer-house adjoining. He gave her a home in that, where she could be under the watchful eye of his wife. Soon another homeless and abandoned woman came to him. She, too, was sheltered in the summer-house. There was no place for them to sleep except an attic in the same building, to which they climbed by a ladder. When they reached this place of rest the ladder was removed. That was the beginning of the Deaconess Institution at Kaiserswerth. Now it contains the following departments of philanthropic work:

The Mother-house and Hospital where the deaconesses chiefly reside; the Penitentiary where women discharged from prison find a home until they can get a new start for a better life; the Training College for teachers, with an infant school; the Orphanage; the Lunatic Asylum for women; the House of Evening Rest for deaconesses no longer able to work; Paul Gerhard's Home for women, chiefly invalids; a school for the training of deaconesses; a school for girls; numerous hospitals, etc., etc.

The exterior of the buildings is severely plain and simple. Many of them are connected. The halls are apparently endless. All is quiet, cleanly and cheerful. In one room children are taught; in another, babies are tended; in another, the sick are nursed; in another, girls just out of prison are trained to industrious and virtuous habits; in another, surgical operations are performed; another is a chapel; another is a parlor for old women; all around are little bed-rooms; and in all is the appearance of a charming and beautiful home. Our guide through these institutions was Sister Charlotte Drude, a tall, gaunt, angular, but exceedingly attractive German woman who has been long in the Sisterhood. Her hospitality and enthusiasm were boundless, and her love for philanthropic work an inspiration. The present Director at Kaiserswerth is Julius Disselhoff, a son-in-law of the founder; and a son, a second Pastor Fliedner, is the chaplain.

Kaiserswerth has literally reached around the world. It is now fifty years old. The Training-school for Nurses, at Salem, near Rati-gen; an Orphanage at Altdorf; a Boarding-school at Heldern; the

Martha's Home at Berlin, with infant and elementary school attached; the Martha's home at Dusseldorf, with infant school; the Home for Prisoners, and the Asylum at Brandenburg; the Convalescent Home for Deaconesses and Children at Wallbaum, are all owned by the same society and managed and served by these Sisters. Outside of Germany, there is the Talitha-cumi Hospital and School at Jerusalem; the School and Orphanage at Smyrna; the Hospital at Alexandria in Egypt; the Orphanage and Boarding-school at Beyroot, in Syria; a Boarding-school in Florence; and minor stations in almost all lands. The Deaconess work of modern times was begun at Kaiserswerth. It has increased marvellously. In 1880 there were fifty-three Central Deaconess institutions, with more than forty-eight hundred Deaconesses working in more than fifteen hundred different places. They were like angels on German battle fields. They nurse, and they preach; they bind wounds, and tell "the old, old story." For both offices they are trained. No vows are taken. At the consecration to the office, the new Deaconess promises to be true to her calling, and to live in the fear of God and according to His holy Word. They nurse over 50,000 patients annually, and consequently preach Christ to at least the same number. They are the most persuasive preachers, for their message goes to hearts already opened by gratitude. They can leave when they choose, to go to their friends, to marry, to do what they will. Few choose to return to society. Those who wish to become Sisters pass through a course of preparation extending over five years, under the direction of those with whom they are later to be associated. They can be sent anywhere, but may decline any service. None do decline. They realize that their place is in the midst of the world's suffering, and they covet the hardest posts, like soldiers in battle.

The rooms for the Deaconesses are plain, but comfortable. One into which we were shown was decorated with flowers for a Sister who was, in a few hours, expected home from work in a foreign land. She was worn out and sick, and was coming home to rest; and it was a place as sweet and inviting for one weary with anxiety and labor as the most exacting could desire. The Sisters receive no pay for anything they do. Their only reward is the consciousness of serving Christ and humanity. They are cared for while they live, and buried when they die; God takes care of the rest. Some belong to the nobility, some to the middle classes, some to the poor, and all to the Kingdom of God.

This Deaconess institution has started others like it in different parts of the world, and thus its work is both direct and indirect. In England and the United States similar Sisterhoods are already in operation, and the sphere of woman's work in the amelioration of human ills is without discernible limit. The seed sown by Pastor Fliedner has grown beyond his most sanguine dreams. Incidentally he came in contact with Florence Nightingale and Agnes Jones. The

former has revolutionized the war-hospitals of England and all the colonies, and effected sanitary reforms wherever the English armies have gone. The latter, in a few short years of service in the Liverpool workhouse hospital, effected reforms among workhouse hospitals hardly less remarkable in their way than those of her more illustrious sister. The influence of these women is felt in almost all institutions for child-saving and for the alleviation of pain, and the reform of criminals in Great Britain and America. The mustard seed which Fliedner planted is already a great tree whose branches reach into all lands.

No attempt has been made in this paper to compare the methods of charity in Germany with those among English-speaking people. In many respects they are radically different, but in more respects alike. It is enough to say that charity is the expression of love, and love is not limited by social or racial distinctions. Its forms of manifestations are everywhere the same, and so charity employs substantially the same methods and works toward the same ends among all people.

THE JUBILEE OF THE NEW HEBRIDES MISSION.

BY REV. ROBERT STEEL, D.D., SYDNEY, NEW SOUTH WALES.

In November, 1839, fifty years ago, the "Apostle of Polynesia"—John Williams—gave his life in an endeavor to pioneer the gospel of Jesus Christ in the islands of the New Hebrides. He had heard of the savage cannibals of Eromanga, and of the many atrocities committed by them; but as he knew the effects of Christianity on some of the Polynesian islands, he was anxious to extend its blessings to other groups. He had awakened an immense interest in South Sea Missions by his visit to England and by the publication of his "Missionary Enterprises." No book of its class ever created so great a sensation. The Archbishop of Canterbury, after perusing it, declared that it read like a new chapter of the Acts of the Apostles. Peers and Peeresses not only read it, but sent their donations to aid the work of evangelization in Polynesia. The press reviewed it with favor. In a few years 40,000 copies were sold. John Williams became the hero of the hour, and many sympathizing friends breathed their benedictions as he sailed away on his new mission for the extension of the gospel among the isles of the Pacific. It was not long after his return to the scenes of his triumphs in Raratonga and Samoa that he set his heart on a visit to the New Hebrides. It had been one of his philanthropic utterances: "It is our duty to visit surrounding islands. For my own part, I cannot content myself within the limits of a single reef." He, therefore, took twelve native teachers as pioneers and sailed in the *Camden*, under Captain Morgan, for the New Hebrides in 1839. As the vessel neared the group

he was all anxiety as to whether the savages would receive him in a friendly spirit, and allow the landing of a few of the teachers to prepare the way of the Lord. The first island of the group at which the vessel touched was Futuna, a huge rock which rises up 2,000 feet above the sea. The natives there were friendly, but there was not opportunity for making arrangements to locate teachers. It was otherwise at Tanna. The harbor of Port Resolution was a safe anchorage, and had been visited by European traders. The chief promised protection to the Samoan teachers, and three were left. To Mr. Williams this was a notable event. He wrote of it in his journal thus: "This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken part in them have retired into the shades of oblivion."

He little thought that the very next day would be rendered still more memorable, not indeed by the landing of teachers, but by his own martyr death at Eromanga, on the 20th of November, 1839. He landed, along with Mr. Harris, a young man sailing in the *Camden*, and seriously thinking of giving himself to missionary work. Captain Morgan and Mr. Cunningham also landed. All seemed pleasant at first, and the party proceeded inland along the banks of the river at Dillon's Bay. Suddenly a shout was heard. The natives became hostile, and it was necessary to seek safety in the boats. Captain Morgan and Mr. Cunningham were nearest to the shore and got into their boat. Mr. Harris was struck and fell into the river. Mr. Williams was clubbed just as he reached the bay. No help could be given, and their friends in the boat saw the natives spear and kill both Williams and Harris. Arrows flew around the boat, and the men had to pull for their lives. The bodies of the martyr pioneers were dragged into the bush by the infuriated cannibals for their horrid feast. When the vessel reached Samoa great sorrow was awakened by the heavy tidings of the death of John Williams. From island to island the wailing cry arose, "Aue Williamu! Aue Tawa!—Alas, Williams! Alas, our Father!"

But as of old, "the blood of the martyrs was the seed of the church." It was at once resolved by the mission brethren in Samoa that another effort should be made to place Christian teachers on blood-stained Eromanga. The Rev. T. Heath offered to lead the forlorn hope on the condition that if he also fell, another man should take the colors. He succeeded in his effort, and in 1840, six months after the death of Williams, two Christian Samoan teachers were landed. A veteran survivor of that eventful period, the Rev. A. W. Murray, author of the "Martyrs of Polynesia," "The Bible in the Pacific," and other works on missions, visited the island in 1841, when Mrs. Williams was on board the mission vessel on her way to

England and saw the scene of her devoted husband's death in the cause he loved. The teachers were found alive, but they had a tale of living martyrdom to relate, and had experienced so many sufferings and hardships that they had to be removed. In England, after the sad intelligence of the death of the heroic Williams, it was also resolved by the directors of the London Missionary Society to endeavor to plant the standard of the Cross at once as near as possible to the spot where the apostolic pioneer had fallen. Two young missionaries, with their brave wives, were forthcoming, ready to take their lives in their hands and go on the perilous enterprise. Messrs. Nisbet and Turner reached Tanna in June, 1842, and got what seemed a hopeful reception from the chiefs and natives of Port Resolution. "But," Dr. Turner says, "we had not been twenty-four hours on shore until we found that we were among a set of notorious thieves, perfect Spartans in the trade, and like the ancient code of Lycurgus, the crime seemed to be not the stealing, but the being found out." For seven dreary months the little mission party tried all their arts of conciliation in vain. Difficulties increased, and their lives were in imminent danger. At last, in dead of night, they had to seek safety in an open boat, but they were driven back. It was a critical condition for them to occupy; but providentially a trading vessel called the next day, and they got a passage to Samoa, where for many years they rendered fruitful service to the work of missions, and in the closing years of their residence trained many native teachers and pastors and aided the work of translation and revised translations of Scripture, till they carried through the press an edition of the whole Bible with references in the language of Samoa. The London Missionary Society's vessel from year to year sailed through the New Hebrides group, and the deputies on board, as Mr. Murray minutely testifies, watched for opportunities of locating teachers on several islands. Much is due to the brave enterprise of these devoted brethren in connection with the New Hebrides Mission, and it becomes us, as we recall the work of fifty years ago, to record the fact that it was the London Missionary Society that pioneered the gospel to these islands where, in subsequent years, the Presbyterian missionaries had their trials and triumphs. It was their vessel that conveyed the first Presbyterian missionary. It was one of their missionaries that stayed with him during his first year. By their deputies he was visited and cheered from time to time. The Jubilee honors and rejoicings of the mission must, therefore, be shared by that great society.

The first resident missionary on the New Hebrides was a Presbyterian—the Rev. John Geddie. He was a native of Banff, in Scotland, but had been taken in his infancy to Nova Scotia, where he became, in course of time, a student for the ministry. He was

licensed to preach when he was only twenty-two years of age, and was ordained as a pastor at Cavendish, in Prince Edward Island, within a year thereafter. He was connected with a church comparatively small and poor, and unable to afford more than a scanty income, often much in arrear, to its ministers, yet he had the courage to propose that a Foreign Mission should be adopted. It is recorded that when he made known his views "there was not a man in the church who thought it practicable. Many looked upon it as utterly chimerical, and were ready to pour contempt upon it as folly, while even his friends received the proposal with a smile of incredulity." The Church had in all only thirty congregations in the Provinces, and most were poor and struggling. Mr. Geddie, however, persevered, and in the course of a few years, carried his motion in the Synod. When the proposal to seek a missionary was made, it was carried only by a majority of one! The attention of the Board was directed toward the islands where John Williams laid down his life, and at length it was agreed that New Caledonia should be the field of their mission. That island had been named by Mr. Williams to the Secession Church in Scotland as a sphere that might be occupied by their agents. Mr. Geddie belonged to that branch of the Presbyterian Church in Nova Scotia. He offered himself to the work, and was accepted. He knew how little could be expected in the way of support; but he was not to be daunted. After visiting all the congregations of the Synod, and endeavoring to excite a prayerful and liberal interest in the mission, he studied medicine for a time. "In November, 1846, he sailed along with his wife and family. He was detained at Boston for two months before he found a vessel sailing for the Pacific, and even then the port to which a passage could be got was Honolulu, in the Sandwich Islands, far from the contemplated sphere in the South Seas. Six dreary months were spent in rounding Cape Horn ere they reached Honolulu, and seven weeks passed before a passage could be got to Samoa. Mr. Geddie had, however, an opportunity of seeing the working of the Hawaiian Mission, and afterwards that of Samoa. When he reached the latter place, he found that no opportunity could be got to reach New Caledonia or the Loyalty Islands for six or seven months, when the mission vessel *John Williams* would call. Besides, there then seemed no opening in these islands, as the energetic Bishop of New Zealand (Dr. Selwyn) had expressed a wish to conduct missionary work there. One of the islands of the New Hebrides afforded a single gleam of hope, and Mr. Geddie, with the advice of brethren at Samoa, agreed to undertake a mission there. The venerable Mr. Murray, who still survives, was a chief adviser and helper of Mr. Geddie during this period. It was proposed that one of the Samoan missionaries should accompany Mr. Geddie for a year, and the Rev. Mr. Bullen was chosen to do so, but amidst preparation

for the expedition Mr. Bullen died. The Rev. T. Powell at the last moment offered to go with Mr. Geddie, and they left in July, 1848. They reached the most southerly island of the New Hebrides—Aneityum—where some native teachers had been settled, but what was the surprise of the mission party to find eight Roman Catholic priests and eight lay brothers already established in the island! The mission vessel then cruised throughout the group, calling at the stations where native teachers had been left. It was hoped that Mr. Geddie might find a home on the island of Fate. An awful tragedy had, however, taken place there the previous year when the *British Sovereign* had been wrecked. The crew were all saved with one exception. The natives appeared at first to treat them kindly, but it was only to allay suspicion. The whole of the survivors, twenty-one in number, each being placed between two savages in a march, on a given signal were brutally massacred, and their bodies, divided among the villages, were cooked and eaten by the cannibal people. It was self-evident that a missionary could not at that time be safely settled in that quarter. The mission vessel returned to the South, and Mr. and Mrs. Geddie, with an assistant, found an opening at Aneityum, where they settled under the protection of the chief at the harbor. The Rev. T. Powell remained with them for a year. The Roman Catholic priests and brothers left soon after and never returned.

The Geddies had to pass through a hard and trying experience in dealing with a people so low and savage. Their property was stolen, their house threatened with fire, and their very lives imperilled. Meantime the horrid custom of strangling widows on the death of their husbands continued. Inter-tribal fighting was chronic, and people were afraid to go from one side of the island to the other for fear of being killed, cooked and eaten. There was little to encourage the mission party. They were, however, cheered by a friendly visit of Bishop Selwyn, who remained a fortnight on the island, and traveled on foot with Mr. Geddie to see as much of native life as he could. He kindly offered the use of a cottage at Auckland to Mr. or Mrs. Geddie should they need a change for a few months to recruit their health. On his voyage in 1852 the Bishop conveyed the Rev. John Inglis and his wife, with all their furniture, house and luggage, to Aneityum. Mr. Inglis was a minister of the Reformed or Covenanting Church in Scotland, and it was a pleasing circumstance that an Anglican prelate thus aided the Covenanter. Bishop Selwyn ever after kept up this friendly relation, and also introduced Bishop Patterson to these brethren. He even asked Presbyterians in New Zealand to contribute, and on one occasion brought over £100 to Messrs. Geddie and Inglis.

By the time Mr. Inglis had settled on the opposite side of the island, the tide had turned in favor of Christianity at Mr. Geddie's station. Fifteen had been baptized, and the Lord's Supper had been

observed on the visit of the London Missionary Society's deputation that year in the *John Williams*. The two missionaries occupied different sides of the island, but labored with equal zeal and great cordiality. They preached, taught in schools, translated Scriptures, composed, and Mr. Geddie printed a class-book, built premises, and exercised an influence for good all over the island. Young people were all taught to read and write, congregations were organized with elders and deacons, fifty day-schools established, and over 2,000 persons admitted into the visible Church by baptism. The whole people were evangelized. It was a marvellous change in a degraded and cannibal people. At length the whole Scriptures were translated, and first the New, and ultimately the Old, Testament were printed by the British and Foreign Bible Society in London, but paid for by the contributions of arrowroot from the Christian converts. After a visit to Nova Scotia in 1863, where he got the translation of the Book of Psalms printed, Mr. Geddie returned with the honorary degree of D.D., from the Queen's University in Canada, to resume his labors. But he had to retire in 1872, prematurely aged by his toils and exposures. He died at Geelong in the end of that year, leaving a widow, one son and four daughters. Two of the latter were married to missionaries on the New Hebrides. He was a noble, self-denying pioneer, and led many into the fold of Christ. He had a happy way of dealing with the natives, and was also very handy in work. It was my privilege, by the kindness of a few friends, to place a wooden tablet to his memory on the wall of the stone church he had erected at Angauhat, Aneityum. The record of his labors, inscribed on it in the native language, concludes with these words, "When he landed here in 1848, there were no Christians, and when he left here in 1872, there were no heathens." Since first published, this inscription has gone round the world, increasing in value, as it was retold, until the latest account makes the tablet marble and the letters gold!

Mr. Inglis continued at his station till 1877, and then retired to carry the Old Testament through the Press in London. He also published his translation of the Shorter Catechism and Mr. Geddie's abridged translation of the first part of the "Pilgrim's Progress," and some hymns. He added a Dictionary of Aneityumese. He received the honorary degree of D.D. from the University of Glasgow, and in a green old age still served the mission both by speech and by books in Scotland. His patient toil, his wise management, his clear style of instruction, and his benevolent life, aided by his late excellent wife, did much for the Christianity of Aneityum. It is meet that both Dr. Geddie and Dr. Inglis should be held in grateful remembrance for their successful efforts in bringing a whole island of cannibal people into the peaceful fold of the Good Shepherd. Amidst a decreasing population the cause of Christ has flourished on the island, and the contributions of

arrowroot from the Christian church at Aneityum nearly supported their resident minister—the Rev. J. H. Lawrie. This church was the first of the Papuan race embraced within the visible kingdom of God, and it became the pioneer of others among the thirty islands of the New Hebrides.

"TO EVERY CREATURE."

BY REV. J. HUDSON TAYLOR, OF THE CHINA INLAND MISSION.

We are nearing the close of another year, and of an important decade in the history of Missions. In our own Mission the last ten years have been specially important; at their commencement the pioneering journeys of Mr. (now Dr.) Cameron and others of our brethren were not yet completed; woman's work in inland China was barely commenced, and not at all in the western provinces; during this period the number of our stations and out-stations has been about doubled, and the number of missionary workers more than trebled, for in the year 1880 we had but 91 missionaries, including wives, while now it considerably exceeds 300. This decade has witnessed the out-going of the 80 missionaries whom God gave us in response to our prayers for the 70, and in the following year of 40 others, among whom were the well-known Cambridge band; many prophesied the early return of the members of this band, but we are thankful to know that they are all engaged in diligent service in inland China, and that each one has been blessed and made a blessing.

Then we have to praise God for the 100 missionaries given us in 1887, and for the more than fifty who followed them last year, including the first American party. We rejoice in first fruits gathered in many of the more recent stations, and that over 1,000 were added to our native churches by baptism during the years 1887 and 1888, with continued additions during the current year. While some converts have undoubtedly been received prematurely, causing subsequent trial and disappointment (a result which the experience of the oldest missionary cannot always avert), a large proportion are showing by the fruit of the Spirit that they have really been born of God. For the 80 little missionary churches now connected with the C. I. M., we give to God unfeigned thanks, as also for all those gathered in other districts by His honored servants, the missionaries of the various European and American societies.

When we turn, however, from the total number of Protestant communicants—under 40,000—to think of the population of China, the contrast is appalling; double, treble this number to include adherents, and suppose each adherent to be a centre of light to ten of his countrymen, and you reach but 1,000,000 of China's vast population. The Master's words are "to every creature;" how far we are from fulfilling them! In 1877 the Conference of Missionaries assembled in

Shanghai appealed to the Christian Church to evangelize China in the present generation, and many hoped it would be accomplished within the present century. More than half the time before the close of the century has passed, and not one-hundreth part of the people have been reached, yet this generation is the last of sixty since our Saviour gave the command, which, as Dr. Pierson has well pointed out, has laid the responsibility on the church of each successive generation to give the gospel to each individual living in its own period.

How are we going to treat the Lord Jesus Christ in reference to this command? Shall we definitely drop the title Lord as applied to Him, and take the ground that we are quite willing to recognize Him as our Saviour Jesus, so far as the eternal penalty of sin is concerned, but are not prepared to recognize ourselves as bought with a price, or Him as having any claim to our unquestioning obedience? Shall we say that we are our own masters, willing to recognize something as His due, who bought us with His blood, provided He do not ask too much; our lives, our loved ones, our possessions are our own, not His; we will give Him what we think fit, and obey any of His commands that do not demand too great a sacrifice? To be taken to heaven by Jesus Christ we are more than willing, but we will not have this Man to *reign* over us.

The heart of every true Christian will unhesitatingly reject this proposition when so formulated, but have not countless lives in each generation been lived as though it were a proper ground to take? How few of the Lord's people have recognized the truth that Christ is either Lord of all, or is not Lord at all! If we can judge God's Word instead of being judged by the Word; if we can give to God as much or as little as we like, then *we* are lords, and He the indebted one, to be grateful for our dole, obliged by our compliance with His wishes; if, on the other hand, He *is* Lord, let us treat Him as such. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye love Me keep My commandments." Thank God, an increasing number of His children are truly seeking to crown Him Lord of all, and are searching the Scriptures daily that they may know His will, in order to do it, praying continually, "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end."

To all such the Master's command, "To every creature," will come with great power; knowing it to be His will that every living human being shall be evangelized, everything that prayer and effort *can* do towards its accomplishment will be felt to be a privilege as well as a duty; each will ask himself, "What wilt Thou have me to do?" Will not the very youngest believers pray and give, and interest their young companions? and what mighty power there is in the simple, trustful faith of a little child who believes in Jesus! Will not those who are older recognize the probability of their being per-

sonally called to missionary labor and make definite preparation for it, that if permitted a share in this holy enterprise they may be the better fitted? Shall it not become a holy ambition to all who have health and youth to court the Master's approval and tread in His steps, in seeking to save a lost world? and shall not Christian parents encourage their enthusiasm, feeling that they have nothing too precious for their Lord who gave himself for them?

There is no impossibility in our Master's command. Were the Government of England to determine on the conquest of a distant land, they would think it a small matter to land 10,000 troops in any part of the world's circumference; and the Church of God to-day could easily, within the next five years, effect the evangelization of every one of China's millions. No very great effort was needed in America to secure the signature of over 3,000 college students to a pledge that if God opened the way they would devote themselves to missionary enterprise. Were the enthusiasm and devotion of *all* our churches aroused, and not merely that of a few individuals, more than that number of effective workers might easily be found on each side of the Atlantic for China alone. But no such numbers are needed in order that every man, woman, and child in China should hear the gospel once, at least. If, in addition to the workers now in the field, one thousand whole-hearted evangelists, male and female, were set free and kept free for this special work, they might reach the whole number of China's millions before the end of the year 1895, and this allowing two years of the five for study of the language and preparation for the work. Estimating the population of China as we do at 250,000,000, there will be about 50,000,000 of families; if fifty families were reached daily for one thousand days by each of the one thousand evangelists, every creature in China could be reached in three years' time, leaving the evangelists two or three Sundays for rest each month. If it be said that unexpected hindrances would be sure to arise, it should be noted that this calculation takes no account of the help to be given by the one thousand missionary workers now in China, mainly devoted to pastoral work, to shepherding and feeding the converts; and it takes no account of the help to be given by native Christians, which would, of course, be immense and invaluable. Shall a work which one thousand workers might accomplish in three years of steady work, after two years of preparation, be thought of as chimerical, and beyond the resources of the Christian Church?

But is it reasonable to suppose that a missionary evangelist could reach on an average fifty families a day, and this all over China? In reply we may draw attention to the fact that a large proportion of the Chinese live in courts or quadrangles containing from four to ten families each; were five the average, then to take the gospel to ten such courts would accomplish the necessary task. And this would

not need to be done unaided, for each missionary evangelist would easily secure the companionship of one or more native Christians as helpers. There are, it is true, a few (though but a few) parts of China where the people are so hostile that we can scarcely call them now open to this kind of effort; but it must not be forgotten that the Opener, who still holds the key of David, has given His word of promise to be with such workers "all the days." And no such effort could be made without an outpouring of the Holy Spirit on the Church universal, which would include the native Christian churches of China, and make the tens of thousands of native Christians, apart from the foreigner, a mighty power for the evangelization of their own people. God gives his Holy Spirit to them that obey Him. Even if the churches were unwilling to take it up, are there not 500 Christian workers in Europe who might go out at their own charges and do this grand work? But shall we suppose that the Episcopalians of England, and the Presbyterians of Scotland and Ireland, have not each among them 100 men and women fit for this glorious enterprise? that the Methodists of the United Kingdom could not provide another 100, and that Congregationalist and Baptist churches could not each supply a similar contingent? We may feel well assured that the United States of America and Canada would not be behind, and thus the 1,000 evangelists might easily be forthcoming.

How shall a project like this be translated from proposition into practice? First, by earnest, believing prayer; this was our Saviour's plan, and it has been left on record for our guidance: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." When we sought for the C. I. M. the 70 and the 100 in prayer, and accepted them in faith, we received them in due course from His mighty, loving hand.

Then, if there is to be the fullest blessing, there must be the united simultaneous action of the whole body of believers; it is by "the effectual working in the measure of every part" of the members of the whole Body that its growth and building up are to be effected.

Third, There must be intelligent co-operation and such division and sub-division of the field that one part have not an undue share of workers while other parts are neglected.

Fourth, There must be Christly giving on the part of individuals and churches of their real treasures to the Lord for His service, and Christly service by those who go forth in His name. By Christly giving and service, we do not mean that which is done for Christ's sake merely, but that which is done after Christ's pattern. His service began with emptying Himself, involved toil and suffering all along the line, and ended only with the perfect accomplishment of the object for which He came into the world.

Fifth, There is no time to lose, for if we commence at once, millions of those now living in China will have passed away before the message can reach them.

Will each of our readers join us in prayer that God will send out 1,000 evangelists for China very speedily, and personally ask Him the question : "Lord, what wilt Thou have me to do?" Let us not forget that to preach the gospel to every creature, is not a mere human project, but a *divine command*.

THE CREDULITY OF SKEPTICISM.

BY F. F. ELLINWOOD, D.D., NEW YORK.

The credulity of unbelief has become proverbial. There are instances which would be amusing if the subjects were less serious, and their treatment less bitter. Almost as a rule the wildest and most preposterous theories are held by men and women who have made shipwreck of faith. They above all others are ready for a seven-fold possession.

A remarkable instance of excess of faith was brought to my attention not long since, in a book entitled "The Bible in India." Looking on the title page for the authorship, I at once recognized the familiar name of Louis Jacolliot, an intense French infidel whom Professor Max Muller had mercilessly ridiculed in his lecture on "False Analogies." The book was published by a well-known firm in New York, and has doubtless given great comfort to many a foe to Christianity.

M. Jacolliot, while acting as a judge in the Courts at Chander Nagore in the Madras Presidency, warmly embraced the idea that all the religions of Western nations had been derived from India, and that a little searching would find the sources of the Old and New Testaments in the Sanskrit manuscripts. He gave his leisure hours to Sanskrit. He found pundits who were even more ready to promote his purpose than he had imagined. They produced manuscripts, he translated, and the bonanza which he had struck well nigh turned his head. He had not learned, as had others who had preceded him, that a two-fold appeal to the race pride and the cupidity of the impecunious pundits would bring forth Sanskrit treasures of any desired variety or extent.

The essential history, the ritual, and many of the important prophecies of the Old Testament, were found in a Hindu mould, and the god Krishna, or, as Jacolliot spelled it for greater effect, "Christna," was clearly foretold. New Testament parallels in abundance were also produced, and the mercurial Frenchman was in ecstasies. He could not satisfy his enthusiasm with a plain statement of results; he must work off his overpowering emotion by the following apostrophe to India:

"Soil of ancient India, cradle of humanity, hail! Hail, venerable and efficient nurse whom centuries of brutal invasions have not yet buried under the

dust of oblivion! Hail, fatherland of faith, of love, of poetry, and of science! May we hail a revival of thy past in our Western future. I have dwelt midst the depths of your mysterious forests, seeking to comprehend the language of your lofty nature, and the evening airs that murmured midst the foliage of banyans and tamarinds whispered to my spirit these three magic words: Zeus, Jehovah, Brahma! . . . ”

“How often have I heard on the evening air, hoarse moans, wailing complaint that seemed to rise from desert marshes, sombre pathways, rivers’ banks, or woody shades, etc.! Was it the voice of the past returning to weep o’er a lost civilization and an extinguished grandeur? Was it the expiring groan of Sepoys mowed down pêle mêle by grape, with their wives and children, after the revolt, by some red-jackets who thus revenged their own pain?”

. . . “Then it was that I sought to lift the obscuring veil from the past, and backward trace the origin of this dying people, who, without energy for either hatred or affection, without enthusiasm for either virtue or vice, seem to personate an actor doomed to act out his part before an audience of statues. How glorious the epoch that then presented itself to my study and comprehension. I made tradition speak from the temple’s recess, I inquired of monuments and ruins, I questioned the Vedas, whose pages count their existence by thousands of years, and whence inquiring youth imbibed the science of life long before Thebes of the hundred gates or Babylon the Great had traced out their foundations . . . ”

“And then did India appear to me in all the living power of her originality—I traced her progress in the expansion of her enlightenment over the world—I saw her giving her laws, her customs, her morals and her religion to Egypt, to Persia, to Greece and to Rome. I saw Djeniny and Veda-Vyasa precede Socrates and Plato—and Christna, the son of the Virgin Devanagny (in Sanskrit created by God), precede the son of the Virgin of Bethlehem.”

Jaccoliot’s theory applies to the Greek and Latin classics as well as to the Old and New Testament Scriptures. The civilization of Egypt has also been borrowed from “the fatherland of faith, of love, of poetry and of science.” The Justinian Pandects of Rome were traced to the Laws of Manu, and all the best institutions known in Europe were shown to be parts and parcels of the one great heirloom.

The facile adaptation of derivative names was enough to astonish the most learned philologists. They are generally thankful for slight analogies between European and Sanskrit roots, but no sooner had Jaccoliot’s pundits been made acquainted with the renowned names of the Greek classics, and furnished with some historic clew, than they brought forward original Sanskrit counterparts whose verbal resemblances and whose meanings were startling.

Hercules was derived from *Hara-Kala*, Rhadamanthus from *Rhada manta*, Andromeda from *Andha ra meda*, Centaur from *Kentura*, Minerva from *Mana rava*, Jupiter from *Zupitri*, Pythagoras from *Pittia-guru*, and Protagoras from *Prataguru*. Other nations of Europe had been favored with vocabularies, and had dared to make only the slightest possible changes. Odin came from *Yodin*, Swede from *Suyoda*, Scandinavian from *Scandu-nava*, Celts from *Kallata*, Gauls from *Galota*, Baltic from *Balu-taka*.

Philologists have found in true Sanskrit abundant resemblances to roots of European languages. Each branch of the race developed many changes, but that one of them furnished names to order for all the others is a unique hypothesis. It is to be regretted in the interest of the theory that the resemblances had not been toned down to fainter lines; the average credulity of readers is overtaxed; the clever work is overdone.

After witnessing the completeness of this linguistic performance no one will be surprised to know that the leading New Testament incidents are reproduced almost entire. What is known as the "Krishna Cult" is worked to the greatest advantage. Nothing of originality is left to the Christ of Judea.

Among the demigods of the Hindu mythology Krishna figured as a good-natured and rollicking Bacchus. Nothing is known of him in the earlier Sanskrit literature, but in the epic known as the Mahabharata and in the Vishnu Purana he appears as an incarnation of Vishnu. After the rise of Buddhism, Hinduism had discovered its lack of a more sympathetic being than had yet appeared—a god among men who should unite with the powers of deity something like the Buddha's sympathy and pity.

Around Krishna, therefore, there grew up an increasing interest—not that he furnished an ethical model, for his history corresponded very nearly with that of the lascivious satyrs of the Roman mythology, but because he was warmly and sympathetically human. The Krishna Cult was not fully developed until the early centuries of the Christian era, and it proceeded along two lines. In its popular aspects it kept pace with the growing corruptions which appeared in the Tantras, and were illustrated in the immoral orgies of Siva worship. The festivals in honor of Krishna were, and to a very recent date have continued to be, occasions of unspeakable vice.

The other line of development was theoretical; Krishna was treated as a Divine Counsellor and friend in the Bhagavad Gita, which—though embracing older materials—was probably composed about the first or second century of our era, and the Bhagavad Gita has, in its high ethics, often been compared to the New Testament, though falling far enough below a parallel. But the legends by which Jacolliot matches "Christna's" life with leading incidents in the life of Jesus were partly the growth of those later centuries in which Hinduism was brought in contact with Christianity in Southern India, and partly the probable work of our author's own subsidized pundits. Even if the scholarly criticism of Max Muller had not befallen this unfortunate author, the Frenchness and pruriency with which he clothed the story of Adam and Eve ("Adima and Heva") in the Garden, as well as the general extravagance of his statements, would have aroused suspicion.

The learned Oxford scholar seems to have felt that some sort of apology was necessary for treating with seriousness so absurd a case of pedantry, and he found it in the fact that so much credence was given to the book. But he proceeds to say that "many of the words which M. Jacolliot quotes as Sanskrit are not Sanskrit at all, others never have the meaning which he assigns to them, and as to the passages which he assigns to the Vedas, they are not from any old Sanskrit writer, *they simply belong to the last half of the Nineteenth Century.*" He regards them as "simple inventions of some slightly mischievous Brahman who took advantage of the zeal and credulity of his employer." And he adds "that such is the interest, or rather the feverish curiosity, excited by anything that bears on the ancient religion, that Jacolliot's book has produced a very wide and very deep impression. *In fact, if anything were wanting to show that a general knowledge of the history of ancient religions ought to form a part of our education, it was the panic created by this book.*"

But there had been earlier instances in which zealous opponents of Christianity had sought and found the evidence which they desired to prove that Christianity was a plagiarism upon the Sanskrit literature of the Hindus. Voltaire was carried away with enthusiasm when some one presented to him a copy of a portion of the Veda which corresponded in a remarkable degree with the teachings of the Bible. No time was lost in turning this new evidence against Christianity to the best possible account.

But after a time it appeared that an overzealous Jesuit missionary, thinking that the end would sanctify the means, had written certain Sanskrit texts designed to convince the Hindus that the Bible and the Vedas were to a large extent in harmony. This very immoral and fallacious project, however, proved most futile, and the only result was to dupe the arch infidel, Voltaire.

Some years ago Lieutenant Wilford, who had read Sir William Jones' theory that Greek mythology was largely borrowed from that of India (a theory which Sir William finally abandoned), conceived the idea of tracing the teachings of Christianity from the same source. He proceeded to persuade the Brahmans that a thorough search among their ancient records would disclose not only the Greek mythology, but the Old Testament history. He was persistent against their reserve and reticence. He related to them the principal events of the Old Testament record, and at the same time promised ample rewards for their labor. At last the pundits yielded. They resolved that what he so eagerly sought should be supplied. Taking his stories from the Pentateuch, they adapted them to the Sanskrit style, and brought forth astonishing results. Even Sir William Jones was convinced, and congratulated Lieutenant Wilford on his success. The story of Noah was reproduced with a truly Indian picturesqueness.

But when at last it was found that a forgery had been committed, that upon leaves which had been inserted in the ancient manuscripts the pundits, under pressure, had rendered in correct Sanskrit all that they had heard about Adam and Abraham, Lieutenant Wilford did not hesitate to confess publicly that he had been imposed upon; yet, as Professor Max Muller says in his account of this matter, the mischief had in the meantime been done. Lieutenant Wilford's Essays had been read all over Europe; they retained their place in the volumes of the "Asiatic Society," and to the present day some of his statements and theories continue to be quoted authoritatively by writers on ancient religions.

Speaking further of Jacolliot, Max Muller says "he has no doubt found out by this time that he has been imposed upon, and if so he ought to follow the example of Colonel Wilford, and publicly state what has happened. Even then I doubt not that his statements will continue to be quoted for a long time, and that Adima and Heva (supposed Sanskrit for Adam and Eve), thus brought to life again, will make their appearance in many a book and many a lecture room."

The whole theory of those who would make India "the source of all faith and love and poetry and science," rests upon an erroneous assumption as to the antiquity of Indian chronology. Sir William Jones was among the first to fall under this error, and all his dates have been rectified by the consensus of later scholarship. As for the position assumed by Jacolliot, that Egypt borrowed her faith from India, it need only be said that the chronology and the monotheistic faith of Egypt can be traced from a period at least several hundred years earlier than any well established date of Indian history. There is no certain evidence that either the Vedas or any national records were committed to writing much earlier than 300, B. C., and it can only be a matter of conjecture that Europe or Palestine possessed any extended knowledge of India before the invasion of Alexander and the revelations concerning her institutions which were made by Megasthenes, the ambassador of Seleucos, his successor.

It may be said, with great propriety, that Christians, as well as skeptics, have sometimes been very sanguine and even credulous in regard to those phases of heathen faiths which seemed favorable to their views. Max Muller mentions some instances among the earlier Jesuit Missionaries in China. There were certainly some serious mistakes of the kind on the part of the early Spanish Padres, who fancied that they found many elements of their faith in the traditions of the Aztecs of Mexico. Within our own generation illusive hopes were very generally entertained in regard to the Christian tendencies of the Brahma Somaj in India, and especially the remarkable utterances of Cheshub Chunder Sen. But no such elaborate theories as those of Jacolliot have been built upon these fond hopes, which were "too

good to be true." The persistency and intensity of such illusions can be found in full force only in the minds of those who are too wise and cautious to believe the Christian revelation. Any misrepresentation of missionary enterprises, or of the truth which missionaries teach, has always a charmed vitality.

A malicious story which I found more than a dozen years ago in Japan in relation to the building of a Missionary chapel, has been refuted at least a hundred times only to spring up with fresh life again and again. The scene at first was laid in Japan and concerned the Reformed Mission in Yokohama, but I have since seen it reproduced in new dress, located in Shanghai, and published with great particularity as an incident in the American Episcopal Mission of that city. Two years ago my attention was called to an article in a sporting paper in New York, entitled "Outing." There I found the same old story with the scene laid in Chefou, and given with all the gusto of some ignorant and conceited globe-trotter who had probably either forgotten where he had heard the story, or where it belonged, or who had located it where he was more familiar with the ground or could present it with the most picturesque effect. The story, though false to the core, is annually heard by hundreds of Pacific steamer passengers who receive it as a clear, straightforward record of truth and verity.

THE MORAVIAN MISSION ON THE KUSKOKWIM.

BY REV. PAUL DE SCHWEINIT.

A lady missionary, returning from China, says: "One does not have to be a hero any more in order to be a missionary; one goes forth prepared to endure all things heroically, and finds that friends at home have so thought of and cared for every want that there is scarcely any call for heroism at the station." That is as it should be. Those who remain behind by "the stuff" should bountifully supply every need of those fighting at the front. But there are fields of labor, which, even in this day of easy and rapid communication and transportation, and in spite of the warm love of Christian friends at home, remain heroic in every sense of the word. Let the following simple historic narrative of one of the newest of the missions undertaken by the Moravian brethren witness to that. Missionary heroism is still extant among these pioneers of modern missions.

In the winter of 1884 Dr. Sheldon Jackson, of the Presbyterian Church, appeared in Bethlehem, Pa., to plead for a missionary to the Eskimos of Northwestern Alaska. He presented the cause to the Moravians in this wise: That these Eskimos were so degraded, so debased; that the conditions of missionary labor among them were so severe, so dreary, so cheerless; that these forlorn people were literally so God-forsaken, that he could find no one who was willing to carry the

gospel message to them in their inhospitable regions, where they dwelt in unspeakable degradation. As a last resort he came to the Moravians. No man cared for the souls of these degraded heathen savages—would they have mercy upon them? That was an appeal which the Church that had sought out the Hottentots of Africa, and the Innuits of Greenland and Labrador, could not resist. Five of the students who were to graduate from the Theological Seminary that year expressed their willingness to go. Two were afterwards chosen.

First an exploratory tour was undertaken by a veteran missionary, accompanied by one student. They found, as is usual in such northern climates, the Eskimos living only in small groups here and there, scattered over a wide stretch of country. The description of their degradation had not been exaggerated in the slightest degree. Filthy and disgusting in their habits, to an extent that forbids description in public print; their morality at such a low ebb that they may practically be said to have none; parents willingly making prostitutes of their daughters from nine or ten years on, ruthlessly taking their daughter from one man and giving her to another, if they thought they could make more by it; the related crimes of killing off helpless and old people and unwelcome infants being considered the incontestable right of the persons otherwise responsible for their support; and so on through the revolting catalogue. Their form of religion was so low that it could scarcely be dignified with the name. Priests they had none—only “sachems,” *i. e.*, medicine men. They live principally on fish, of which, in the short summer, a sufficient quantity must be caught to last through the dreary winter. However, they met the missionaries in a friendly manner, and the latter felt justified in selecting a site on the Kuskokwim river for a mission station.

Now that it has become fashionable to run summer excursions to Alaska, it no longer seems so out of the world; but these excursions run only to Sitka. Few have any clear idea of the extent of the territory. Roughly speaking, Alaska is as large as all the Northern lakes east of the Mississippi; and the Moravian mission station on the Kuskokwim is as far from Sitka as Baltimore, Md., is from Minneapolis, Minn. There are no means of communication with the station, except *once a year*, and then only through the kindness of the Alaska Commercial Company. When once there the missionaries are absolutely separated from all civilization, from all help, from all supplies, for a whole year. Everything must be taken along, as nothing but fish and some game can be procured there.

Nothing daunted by this report, the little band of missionaries prepared to start. On account of the low moral condition of the people, and the unfortunate relations existing between the few white traders and the natives, in order to avoid all possible sus-

picion of evil, as well as for many higher and nobler reasons, it was absolutely necessary for the missionaries to go out married. They were all young people—the men just a year out of the seminary—and all leaving the refinements of civilization for a desolate country, where they would first have to build a house with their own hands before they would have where to lay their heads. The ordination service of these two devoted young men was impressive beyond description. Their names are worthy of record: The Rev. William H. Weinland and his wife, Caroline Yost; the Rev. John H. Kilbuck and his wife, Edith Romig. The former had been on the exploratory tour. The latter is a full-blooded Delaware Indian, the son of a chieftain. He had received a full course collegiate and theological education. He is probably the first Indian ordained by the Moravian Church. Now he, as a representative of the Church which had reclaimed his people from heathenism, in turn went forth as an apostle to a much more forsaken and degraded people. There is a true apostolical succession! He had served one year among his own people in Canada in the absence of the regular missionary upon the exploratory tour mentioned before. His wife is an American, who married him in the genuine old-time Moravian spirit, being filled with an unquenchable zeal to serve the Lord in this forsaken corner of the earth. One lay brother, Hans Torgessen, leaving his family behind, accompanied them, in order to help them in building a house.

June 19, 1885, the little band reached the Kuskokwim. Battling their way up the river in a violent storm, Hans Torgessen fell overboard and was lost! A year must elapse before help could reach them, yet strong in the strength of Christ these young men, fresh from college though they were, girded themselves to erect a house, and with their young wives prepared to face the unknown horrors of an Arctic winter, ill provided, on account of the loss of time caused by this accident, both in provisions and in shelter, for its hardships. The Church at home waited the outcome in dread suspense—a year. Then came the heroic message: We are, thank God, alive; and we will remain. Send us help and we will start a *second station*! The history of that and succeeding winters was full of thrilling incidents—lack of space alone forbids their narration. There was no wood at hand, the woodland beginning far inland, and laborious journeys up the river had to be undertaken to gain fuel as well as logs for building purposes.

In 1887 a second station was begun at Nushagak, and in 1888 an assistant sent to the Kuskokwim, but the two stations afforded little companionship to each other, as nearly 200 miles of almost impassable country lie between them. That on the Kuskokwim has been christened Bethel; that near Nushagak, Carmel.

In spite of tremendous obstacles missionary work was at once be-

gun. Of course, in order to gain the adults, the language had first to be learned, but for the children a school was at once opened. Only the history of the station on the Kuskokwim can be followed. The missionaries were not in a populous country, as China, Japan or India; the children had to be laboriously sought from village to village, and the only way to teach them was to keep them at the Mission House. That meant to board them, to clothe them. The task thus set the noble wives of the missionaries can scarcely be appreciated by us dwelling amid the conveniences of civilization. All were thus brought into constant personal contact with the most disgusting features of the most degraded heathenism. The work, however, went bravely on.

But, alas! the vessel which brought the new missionaries to Carmel, to the consternation of the Church at Home, was compelled to bring Missionary Weinland and his family back to the States, completely broken down in health. (He has since undertaken a mission among the Indians of Southern California, in the San Jacinto Valley, made famous by H. H.'s "Ramona.") The Kilbucks heroically resolved to remain alone and hold the post until re-enforcements came, or death called them away—Mrs. Kilbuck the only white woman in that desolate region among degraded heathen.

The next year brought electrifying news. Scarcely two years had the missionary been there, and he could but imperfectly stammer forth the message of the cross in that uncouth language of the North, when its stolid people awoke, and the bleak and desolate land began to blossom with the fruits born of such self-consecration. The simple yet wonderfully impressive Moravian Christmas, and especially the Passion Week services, made a deep impression on the natives. From far and near they gathered, besought the missionary to come to their villages too; that they would build chapels for him; that they "wanted a share of the blood of Jesus to take away their bad" (sins). In Greenland the Moravians labored five years before they made a single convert. When Karjarnak was baptized the hard-trying missionary sent the message home: "*Sie wollen nem*"—they *want* to be saved now. And when this historic message was sent from bleak Alaska, after two years' labor, the Church was thrilled with holy joy. The appeal sounded forth for re-enforcements, for aid for the noble woman, who, alone of her kind, was battling for the Lord in the stronghold of Satan in the North. *Eighteen* responded—four single sisters, three single brethren, one widower and five married couples—some of the latter volunteering to leave their children behind. But before the chosen ones could be sent, a terrible winter had to intervene. Mrs. Kilbuck became sick. It was evident that she would have to go back to the States, or an experienced nurse be sent to her. Think of the dreary months of waiting! This noble couple resolved to separate. The wife would travel as soon as spring broke to the

States, with the children. The husband would not forsake the post, but labor on alone. Heroism has not died out, and the Moravians are still the *gens eterna*! This resolution had to be, if possible, communicated to the church. They heard of Lord Lonsdale coming down from the Arctic regions, and in the midst of winter Missionary Kilbuck had to start out to meet him. Seventy-three days elapsed before his return to his sick wife, left alone with the assistant. Terrific storms, temperature 59° below zero, tell the story. He was given up for lost. His noble wife resolved then, if the Lord gave her strength, to remain herself alone with Assistant Weber at the post! But her husband, miraculously preserved, returned, the message brought by Lord Lonsdale reached the States in time. But there was no time for a new call for volunteers. Aid had to be sent at once. A person of experience was required. The heroine was found. The official item, without any ostentation, simply announced in Moravian style: "Sister Bachman has received and accepted the appointment to Bethel, Alaska, for one year"—that was all. But those who knew, knew that that meant that the wife of the presiding bishop of the church had been willing to leave her husband and family to serve the Lord among the Alaskan Eskimos!

The re-enforcements are now there. The last message proclaims Mrs. Kilbuck's recovery. With characteristic Moravian caution, only 22 converts have been actually admitted to church membership, but the awakening still continues. Another year must elapse before new information can be received.—So ends this narrative. It has been simply told. Lack of space forbids dwelling on single acts of heroism. All that must be read between the lines. But it shows that Missionary heroism has not yet gone out of date; that there is no nation so degraded that the Lord cannot find some who will go as His apostles; and where His word is proclaimed, there it never returns void unto Him!

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

More and more it impresses itself on the minds of missionaries, how much less competent they are than the native helpers to reach the inmost minds and hearts of the heathen. These words of a native preacher give us a glimpse of this: "Agreeably to our missionary duty, we go so often as opportunity offers into the various villages and houses and preach Jesus Christ, the crucified. But the manner of preaching, as it is used in the ordinary congregations, does not please the Hindus. They are not accustomed to listen attentively to a continuous and somewhat lengthy discourse. Therefore, it is hard to obtain an auditory for such a sermon. And if any means are resorted to of enforcing attention, they endeavor to disturb the preacher by all sorts of objections. At such times they all talk in a body, to no intelligible effect. Therefore, it is very useful to proclaim the gospel with intervals of hymns and psalms, sung to native melodies. All Hindus are delighted with such songs,

even when they do not understand their purport. For the Hindus hold nothing so high as song. So often, therefore, as we go out to preach to the heathen, we first sing to the accompaniment of violin, cymbals, kettle-drum, and other musical instruments, hymns of our native composition, and thereupon we preach." It seems that in the Madura district the native helpers of the Leipsic mission go through the heathen villages three days in every week, preaching three times every day, relieving each other in turn. The presence of a white missionary, however, they say is a great additional attraction. "On one occasion, when a great idol feast was in progress, and we had come into the neighborhood with music and song, there appeared the priest of the pagoda with his son. They not only urged the numerous company of hearers to be seated and listen quietly, but made us sit in the veranda before the pagoda for three hours, sitting themselves as hearers. Finally the priest despatched his son to perform the ceremonies before the idol, and said: 'All that we do is only for our belly's sake. We know that all that you say is true, and that your Veda (the Bible) shows the way of salvation. Come back here every year, and teach the true religion.' As a farewell honor he offered all of us the usual tribute of betel and areca nut."

—The *Berichte* of the Rhenish Missionary Society remarks, in speaking of the first Christian Chinese family at Bandjermasin, Borneo, of whom it gives a very interesting picture taken from a photograph:

"The first Christian family in a church to be newly established is of great significance. Even in the Acts we find names of the first families that received baptism. So long as only men and youths become believers at a station among the heathen, the Church has no thoroughly constituted existence. There is lacking to it its nerve, the family with its family worship, Christian training with prayer, in brief, Christian domestic life."

—A Missionary of the Rhenish Society in Southwestern Africa, remarking that under the influence of Christianity the natives and half-breeds are becoming weaned from their nomadic ways, and are settling into more steady labor on their stations (aided of late by providential affluence of rains), adds: "That Christianity brings also earthly blessing is plain to be seen in the case of our Church, especially with those who have learned not only 'Thou shalt hallow the Sabbath day,' but also, 'Six days shalt thou labor.' He who learns this with us may assuredly hope for earthly blessing also."

—In view of the terrible increase of necromancy in our own country, the following words of Missionary Fehr, of the Rhenish Society, on the Island of Nias, Sumatra, have more than a far-off interest: "The fact that, in all the sicknesses and distresses prevailing among us, no one of our Christians has allowed himself to be misled into sorcery and sacrificing, is a cause of thankfulness to the grace and protection of God. In such times of trial the thoughts and hearts of men are wont to be revealed, and it then appears whether or not the faith of Christ has already struck abiding root in them. And in truth it does require an energy of faith and no common confidence in God, for people who have grown up in heathenism and idolatry, when they see their nearest and dearest at death's door, to remain steadfast, and to refrain from resorting to any forbidden means of help. Herr Fehr says:

"When people pass over from heathenism to Christianity they commonly suppose that the good God must now be especially gracious to them and bless them, because, they say, he is surely stronger than our idols. And how glad the missionary would often be, if, to such young beginners, especially in cases of sickness, the Lord would give experience of his especial help and kindness, that in this way, too, they might experience and learn that the Lord is the true Helper. But in many cases the Lord does the very opposite of this, that no one may flatter himself with false hopes, and thereby be misled into crooked ways. Here in Lololofaoso, for instance, there was a leading family, which, after long gainsaying, had finally inclined to Christianity, and had begun to visit the public worship. Soon after, however, their little son was taken sick, and, in

spite of all medicine and all our prayers, died. Almost at the same time the child's grandfather was attacked by a very long and painful eye-trouble, so that he was almost beside himself for pain. Under these circumstances the confidence of the family in the cause of Christianity suffered a great shock, yet thus far they have continued uninterruptedly faithful in coming to church. How earnestly, in such cases, one is tempted to wish that he had the apostolic gift of healing."

—It is sometimes said that in Greenland the Danish Lutherans and Moravians have baptized the last heathen Esquimaux. This, I believe, is true as to the natives of the West Coast. But lately the natives of the East Coast have been coming across to the Moravian brethren. This inaccessible region was once far milder in climate, and was, as we know, the seat of a flourishing Danish colony, from which Eric the Red, or his son (I am not sure which), is said to have come down along the shore of New England. But some 600 years ago a sudden lowering of the temperature took place; long piles of icebergs began to line the coast; the last bishop of the colony consecrated at Trondhjærn, in Norway, set out for his diocese, but neither he nor his people were ever heard of again. Whether these Eastlanders that are resorting to the Moravians are a mixed race of Eskimos (Esquimaux) and these old Northmen, or pure Esquimaux, I do not know. It is said that a European has lately made his way across Greenland from east to west. If so, we shall know more about the region so long mysteriously secluded. Missionary A. Riegel, in the *Calwer Missionsblatt* of June, 1889, writes: "Having been able in my last report to give account of 6 newly baptized Eastlanders, this letter will report 50 additional baptisms of heathen. The first family dwelt very quietly among us, and we took a good deal of satisfaction in them, although they were little enough advanced in Christian knowledge. The man had a boat, indeed, but got little by it, so that the family was none too rich, especially as in the winter the man fell sick. The sickness increased till spring, and then the Lord took him to Himself. He felt disquieted in view of his family, but was glad to go home. The countrymen of this man, who had returned to the East Coast, kept their word and came back. In September they came to this station and made ready for living here by putting up three houses; expressing the desire to become Christians, they received catechetical teaching, and at Easter were baptized.

"Unhappily they were very sick and wretched, and several died; nor did they earn any too much, for there were fewer seals and birds than usual. As this naturally implied a scarcity of winter provisions, it came sometimes very near to famine with them. Since May all the people, the newly baptized among them, are at the summer-grounds, that is, the seaward islands; yet unhappily we only hear of a very scanty take of seals. This raises forebodings for the coming winter, yet the Lord may secure them an ample autumn fishery. How these neophytes will develop spiritually, remains to be seen. We cannot expect that all will turn out to be of the best quality.

"You believe that there must come a time when the Greenlanders can maintain their churches and their Christianity without European pastors, even though under European oversight. 'and with European money.' If you had added this last, I too should not doubt of the possibility. That the Greenlanders will themselves voluntarily meet the costs of their churches and schools, only he can believe who does not know the Greenlanders. But it will be practicable to maintain paid catechists, upper and lower, at the different settlements, to work under European direction. I believe that is the aim of the Danish Mission, because they can secure hardly any pastors or missionaries for Greenland."

There we see Christianity struggling to live, chiefly because the race that professes it is struggling to live.

—Primitive, uncivilized natures, in whom self-control has never been developed, are subject to very extraordinary mental affections, which, it is true, are sufficiently common among ourselves: In Amalienstein, South Africa, there lately died, aged 71, a cripple, Elizabeth Klaasse, doubtless a Kaffir or a Hot-tentot, who, in consequence of a church quarrel, in which she had taken part, had sunk into melancholy, and for nearly twenty years had only jumped along like an ape, muttering unintelligibly, and repelling all pastoral attention, until finally Missionary Schmidt succeeded in inducing her to pray with him, and to come to church once more. Thenceforth she was never seen sitting in the church otherwise than with a radiant face; “she followed the preaching as a bird of prey does his quarry, nodding in smiling assent to all that was said.”

—Missionary Bieger, writing in the *Mededeelingen* of the Dutch Missionary Society, gives, in a single sentence, a powerful impression of the deadness of soul engendered by Mohammedanism, which knows absolutely nothing of inward spiritual experience, takes absolutely no account of it. Herr Bieger has labored in Java, where the people are almost all Mohammedan, but has lately gone to the little island of Savoe, where they are or have been heathen. He remarks: “What I have not seen in Java in fourteen years, I have seen here in four months—a tear; the genuine witness of the fertilization of the sinner’s heart by the seed of the gospel.”

—Christianity in the East Indian Islands has the greatest prevalence in the Minahassa, the northernmost of the three eastward stretching arms of the island of Celebes. Heathenism being largely overcome, at least in various districts of the Minahassa, of course the number of adult baptisms will be apt to diminish. In 1887 there were in the Minahassa: Adult baptisms, 476; infant baptisms, 5,021; communicants received, 1,182; school children, 7,240; Christians on the Island of Savoe, 3,783.

—M. Duvoisin, of the French Basuto Mission, speaking of finding himself overwhelmed, in addition to all his evangelical cares, with the labor of building, says: “I have already passed through trials of many sorts, but there is one of which I had not yet had experience, that of feeling one’s self overwhelmed on all sides, and of finding one’s self anew, day after day, in presence of a task for which one is not made, and from which, on the other hand, he cannot withdraw himself. But I have found that this also is good. I have understood better than hitherto this word of St. Paul, ‘Cast down, but not destroyed,’ and I begin to realize the fact that when the Lord invites us to cast all our cares on him, he doubtless means all, the task of building not excepted.”

—The extensive awakening among the pagans of the Basuto country has declined, although not until after large additions to the churches. M. Duvoisin remarks: “The outward circumstances were only too favorable. In the Lexuto—as elsewhere, I imagine—temporal and spiritual blessings are a little like the two buckets of a well. Now the late harvest has been most abundant, there is in the country a great number of *mabele*; that is, for the pagans, numerous and riotous gatherings around great pots of *yoala*, gatherings which, too often, take place on the Sunday; and for Christians, *leting*, that is, mild ale, at discretion. Unhappily these latter have not yet learned to use all things as not abusing them.” “Yet, if there is in our churches a current of evil which draws away more than one, others again yield to the attraction which draws them to the feet of the Saviour, and these latter, I will believe, are the more numerous.”

—“The dark places of the earth are full of the habitations of cruelty.”

This is painfully illustrated in the description given by M. Louis Jalla of the Barotses, the heathen dwellers on the banks of the Zambezi. "These people are children in many respects, but they are true savages, cruel, ferocious, even in every direction. Their pleasure lies in witnessing suffering. It is very hard to bring our boys to kill a hen before plucking it. How jolly it would be, said some men one day, if we could flay an ox all alive! When a man is condemned to death, they do not give themselves the trouble to kill him. They only half strangle him, fixing their nails in his throat, and then conduct him to an islet in the river, leaving him to die there of hunger."

Yet these same people, who are very fond of receiving visits, are, at home, polite and affable. The women also, at least those of the higher ranks, making an ambition of keeping their houses neat and in good order. They esteem themselves much honored by receiving visits from the missionaries, who seem to be slowly, but surely, weaving a network of Christian influences around them, in a dreary, unwholesome region, one of the most ill-provided in the world with the means of enjoying even common comforts.

—Our French Protestant brethren have a mission in the French possession of Senegambia. The following, by M. Escandre, is a lively description of the Mohammedan negroes, the chief part of the population of the town of Saint Louis: "A new comer recognizes them at once: you see them pass in the streets, furnished with enormous rosaries, which they are telling in a very absent-minded manner. Then, women, babies at the breast, all are loaded with gre-grees (amulets), enclosing fragments of the Koran, which, it appears, possess marvellous properties. Then, when the hour of prayer is called at the corners of the streets, on the square, and chiefly along the river, you perceive files of natives bending to the ground, like a thicket of reeds before a breeze. Take care not to enter one of their shops at this hour, for, in the very middle of your purchases, you would see the merchant leaving his business in the lurch and begin his interminable genuflexions, your objurgations not being of the slightest avail. You needs must summon up your best patience, or walk off, until his *salaam* is at an end. The other evening, from my balcony, I noticed a woman making ready for these exercises, and stationed myself to observe her. You would scarcely believe it if I should tell you that having had the curiosity to count on my fingers the number of times that she kissed the ground, I arrived at the respectable figure of thirty-one. Her *salaam* had lasted twenty minutes by the watch! She must have been, doubtless, a great sinner, some penitent Magdalen, or possibly she had terrible arrears to wipe off, for you are aware that the Koran authorizes such adjustments."

OUR VOLUNTEER MISSIONARY STUDENTS.

"Upon the young men of this generation God lays a responsibility never before known." Who are the *responsible* young men of this generation? They are to be found in our educational institutions, and they represent a host. Two million young men will graduate from our schools and colleges in this generation, and, surely, we ought to be able to give one per cent. of this number to Foreign Missions, which would mean the "evangelization of the world." It does not seem possible that there could be 20,000 young men "willing and desirous, God permitting, to be foreign missionaries;" but the fact is, if the number increases as it has since this movement was inaugurated, it will not be long ere the pitiful cry that is coming from across the seas from the millions in darkness and death, will be heard by thousands of our best educated young men and women. The number of volunteers up to the Northfield meeting was

3,847, of whom at least 1,000 are young women. Since that time, through the aggressive efforts of leading volunteers, the number has increased 500 more. Volunteers may now be found in nearly every country in the world: 195 have already sailed for the foreign fields. These 195 volunteers settled as follows: 29 in Japan, 28 in India, 12 or 13 in Africa, 46 in China, being distributed in 21 different fields, and representing 25 different organizations. Forty-nine institutions in the United States and 5 in Canada are contributing to send out or support their representatives, pledging last year between \$26,000 and \$28,000, of which amount all but about \$3,000 was pledged by students.

A remarkable fact, to be *especially noted* by those who are wont to criticise the movement in thinking that it is opposed to our Missionary Boards, is that, with the exception of five or six institutions, which are *State institutions*, and hence undenominational, all the money has been sent to the several Boards, and the missionary sent out is connected with the Board representing the church of which he is a member.

This, in general, is a bird eye's view of what is being accomplished by the movement. In particular, the work of Mr. R. E. Speer, the present traveling secretary of the movement, is very interesting and profitable. He has been speaking since Sept. 4 in Minnesota, Wisconsin, Michigan, Nebraska, Kansas, Missouri, Iowa, Illinois, Indiana, and is now about to enter upon an active campaign in Ohio. During that time over 500 volunteered, and about \$4,000 were pledged either to the support of some alumnus in the field, or to swell the funds for the Young Men's Christian Association building that is to be erected in Tokio, Japan. Up to November 9, Mr. Speer had visited 27 colleges, 7 city associations, 17 churches, besides attending 5 State conventions. Among the colleges visited were 5 State universities and 4 normal schools, where the religious life is very low. In spite of this drawback, in these 9 institutions there were 65 new volunteers, an average of 7. At a normal school at Fort Scott, Kansas, there were 15 volunteers and \$364 pledged, and at the State Normal School of Missouri, they intend to raise \$500 for the Tokio building, three college professors have volunteered, and the Secretary of the St. Paul Young Men's Christian Association, who has a burning desire to go to the Soudan, when he told his wife of his intention, she answered, "Go! I'll go with you." A missionary of the Presbyterian Sunday School Union volunteered, giving this as his reason: "The fact that the heathen could not get the gospel now even if they wanted it, was enough to call him from a field, needy, to be sure, but where the people could have the gospel whenever they wanted it." A lady physician, whose daughter had already volunteered, offered her services at a young woman's convention in Nebraska. Can any more beautiful sight be imagined than to see mother and daughter ready to leave home and friends for the sake of their dying heathen sister! At the Kansas young women's convention, the *whole delegation*, consisting of 36, volunteered before they returned home. St. Paul had so many volunteers, 26, that they intend to put some of their business enterprise into missions, by sending a colony to the Soudan, and one gentleman showed a determination to have his representative in the field by signing the following paper: "I am willing and desirous, God permitting, to support a missionary from St. Paul." Minneapolis, St. Paul's great rival, has raised a large sum for the Tokio Young Men's Christian Association building. At a meeting in Iowa, an incident occurred which may affect not a few Christian parents. Mr. Speer was telling the story of how an old minister appealed to an audience to make a personal consecration of themselves to missions. When he finished speaking his

own daughter came forward and knelt before him, but raising her the old man said: "I did not mean you, my daughter." The next day, after relating this incident, an old gray haired man came to Mr. Speer, and said: "You have hit me. My daughter wished to go out from the Methodist Board, and they wanted her, but my wife and I held her back," and then he added significantly: "We have not felt so well as before." How many parents there may be who are thwarting the will of God and are saying in their hearts, "We have not felt so well as before."

It will no doubt be interesting, now that so many volunteers are in the field, to hear what they think of the battle while they are at the front.

Mr. F. W. Brown, a volunteer from Hillsdale College, Michigan, writes — from India, while on a mission boat on the Byturney river, near Orissa. He says: "How goes the work? Here I am in this hot bed of idolatry. We feel that we are on the eve of a big break here, and are looking for it soon. The Lord hasten it on. I went to Puri to the Ratti Jutra; I saw enough to tire my soul. They stoned us while preaching. I have the stone that a wall opposite me kept from hitting me on the head." Mr. S. R. Gulick writes from Japan calling for 34 volunteers to go out under the A. B. C. T. M. He says the movement is an inspiration to the soldiers in the front, and they are looking for us.

E. W. R.

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—Mr. Stanley has emerged on the western shore of the Indian Ocean from his marvelous mid-African march, the most successful explorer in the world. It would be difficult to imagine a narrative more wonderful or fascinating than that of his journey from the Aruwimi to the Albert Nyanza, through a forest larger than France, and through the matted undergrowths of which the starved and dwindling column crept at the rate of less than three miles a day. That awful itinerary, filled with fever and fighting and hideous sufferings, continued for more than five months before the hundred and more thin skeletons emerged into the plain region, and with food and plenty about them, began to take heart and hope. But more fighting awaited them, with the dreary counter-march back to the Aruwimi, disappointment and waiting and horrors on end, consuming nearly a year more, until, in February last, the explorer met Emin and forced his reluctant consent to be relieved. During all this time Mr. Stanley never lost hope or changed his tone, or permitted himself for a moment to be overcome by the new obstacles that rose

in his path, and which to the average man would have seemed insurmountable. True, he is as yet his own historiographer, but there is no reason to doubt a narrative the very simplicity and modesty of which gives it the stamp of truth, and in which the humbleness of his followers is made to share in heroism with himself. There is no attempt at advertisement. "Nothing happened," he writes in his account of the march from the Albert Nyanza to the coast, "save a fight or two with the Wanyoro," though on that march he discovered that the Muta Nize was the source of the White Nile, a discovery which other men would have deemed glory enough for a life time. And yet there is a full appreciation of the horrors of the journey, and of the importance of its results, as well as the expression of a reverent and unflinching faith in God, who had led him on his way, and turned what seemed defeats into success. No other explorer has endured and overcome so much, adding to his own burdens responsibility for others and for results, and yet has so steadily grown in himself and in the estimation of the world. Great cities vie for the honor

of entertaining him, and nations, with African possessions to develop, are bidding for the assistance of the boy from the Welsh poor-house. For he is pre-eminently a man of action, with a genius for the government of barbarous peoples, and it is on the organization and government and development of the black races that the world must rely if anything is to be accomplished in Africa. But while mankind will not withhold its meed of praise from Mr. Stanley, there is a darker side to his success—the fact that in its first great contest with the Arab for control of the Dark Continent, Europe has suffered defeat. The gallant explorer has survived the march through the tangled forests of the Aruwimi, but the darkness of night has closed in behind him, and of all that Europe has won in the past ten years, nothing remains but Egypt, the scattered stations on the Congo, and a few points on the shores of the Indian Ocean. Wadelai, Darfour and Khartoum are garrisoned by Arab armies, as are the Central Soudan States; and encouraged by their recent successes, they are bent on the conquest of Abyssinia, and the re-conquest of Egypt. The tide will turn, of course, for Africa will not be abandoned to barbarism, but more vigor and means will have to be put into the task, and the fact brought home that civilization can march only where there are highways.—*The Interior*.

—“Stanley and Africa.”—Dr. Judson Smith, in the *Congregationalist*, writes most intelligently on this subject. We have space for only his closing words:

“What results may we expect from this great expedition? It is too soon to ascertain all the facts, or to draw all the inferences. Without doubt this brilliant and heroic exploit will distinctly add to Stanley’s steadily rising repute as a man, a philanthropist, a scientific explorer, and a military leader. The contrast between

the journalistic reporter who went to find Livingstone at Ujiji in 1872, and the wise, hardy, heroic, broad-minded and indomitable rescuer of Emin Pasha and discoverer of the heart of Africa, is far greater than usually belongs to human life. Few men so distinctly find their mission, or receive such enhancement of personal power and character from rendering the service to which they are called. We may well enter his name in the list of providential men, like Columbus, William the Silent, Washington and Livingstone, raised up for a great purpose and divinely guided till their work is done. It is not the least striking part of our first messages from this man, as he emerges again into the light of ‘blessed civilization,’ that he recognizes the divine hand in the thrilling experiences and deliverances of these three memorable years. And it is an eminent sign of the place he has won in the popular judgment that the secular press, no less than the religious press, takes note of this devout acknowledgment and justifies it.

“For the moment the withdrawal of Emin Pasha leaves the vast and populous territory of the Soudan stripped of every civilizing, restraining and uplifting influence from without, and opens the way for the Moslem faith and the accursed slave trade to revive and flourish in that imperial domain without let or hindrance. But this situation cannot long continue. Stanley’s exploit has powerfully drawn the thoughts and interests of the civilized world to this great center; and it is next to impossible that some one of the great powers should not assume the responsibility of giving order and stable government and protection to the native tribes, and access for foreign commerce and missions, throughout this splendid country. It will be thought an intolerable thing that the path thus first broken by this intrepid explorer should be closed up as soon as it has been opened, and one of the richest and most populous parts of the

whole continent left to fall back again into primeval barbarism, or the deadly blight of Mohammedanism and the infamous slave traffic which it fosters. The challenge to the Christian world to enter this fair domain, and fill it with the Christian faith and the beneficent institutions which flourish wherever that faith holds sway, is as bold and inspiring as we can well conceive.

“Almost the last word which we have from Stanley declares his conviction that the mantle of Livingstone has fallen upon him, and his purpose to devote his life to the exploration of Africa. We would fain believe that above this man’s thought presides the same divine purpose which controlled his predecessor’s life and shapes the fortunes of the nations and the ages, and that through all his varied and heroic efforts that which was the inspiring aim of Livingstone’s marvelous career—the evangelization of Africa—shall be hastened apace. May the Church of Christ, in all lands, give heed to the solemn and imperative call of the hour, and see to it that along the track which has thus been broken the light and freedom and heavenly hope, which are the one priceless treasure of history and civilization, shall press in with resistless power to scatter the darkness and redeem the nations!”

—**Missionary Interests in East Africa.**—The massacre of German missionaries at Dar-es-Salam, on the East African Coast below Zanzibar, has been followed by the massacre of an English missionary named Brooks, with sixteen of his followers, at Saadani, a point nearly opposite Zanzibar. These massacres, committed by the Arabs and natives under their control, in the rising against the Germans, were not unexpected. The course of the Germans, who had no experience with African Arabs or natives, was such as to provoke hostility. They established their commercial enterprise last August, and in a few weeks

the Arabs were up in arms. The blockade of the coast maintained by Germany infuriates the rebels because it stops their traffic, and they will, it is feared, massacre all the missionaries on whom they can lay hands.

Missionary interests have become very extensive in East Africa. The Church Missionary Society and the Universities Mission, of the Church of England; the Established and the Free Church, of Scotland; the London Missionary Society, the United Methodist Free Churches, and the Church of Rome, all have missions on the coast or in the interior. The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English Sphere of Influence, with eight stations, some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. There are nine stations in this line. The Universities Mission has twelve stations, one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa. The two Scottish Churches have the Free Church five stations on Lake Nyassa, the Established Church one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambesi and Shire rivers. The London Society goes further west than any of the other societies, and plants two stations on Lake Tanganyika. The United Methodist Free Churches have two missions in the Mombasa region, and one in Gallaland. Three German Protestant Societies have five stations—three in Gallaland, one in Zanzibar and one in Dar-es-Salam, where one of the massacres took place. It is the Berlin Society which maintains the last two stations. These are all the Protestant missions between Wito and the Rovuma River; but there are German and French Roman Catholic stations.

In all, there are 13 missions—six British, four Germans, and three French. One society, the Church Missionary, alone has spent \$500,000 in the last 30 years in East Africa.—*The Independent*.

China.—One of the most successful of the Chinese Missions is that conducted by the Canada Presbyterians and the English Presbyterians in the Island of Formosa. Mr. Mackay, of the Canadian Mission, has been from the first as one of the people, and has taken a wife from among them. He is a man of apostolic devotion and simplicity, and has wrought a great work among the Formosans. The English Presbyterians occupy a different part of the island, that to the south. They, too, have made large use of native talent in the spreading of the gospel. Recently they held a conference of preachers and office-bearers, all the preachers except one being present. They were examined carefully, and good reports are given of them. In the conference these native preachers spoke earnestly in favor of self-supporting churches, and stated that they would rather receive their salary from the native brethren than from the Missionary Board. Though the money comes to them more promptly from the Board it often subjects them to the taunt, "You preach the foreigner's doctrine because you eat his rice." Each church represented in the conference sent a dollar toward the expenses. The missionaries gave a dollar each for the preachers, and the balance, one dollar, was contributed by the church where the conference met. The conference agreed to recommend each congregation to follow the example of one station, where the worshippers are classified as readers and non-readers, and one of the former told off to teach one of the latter. In this connection the importance of a large-type Romanized New Testament was mentioned, for which arrangements are being made. Each

congregation also was urged to establish a fellowship meeting for the study of Scripture on Sabbath morning. A proposal to visit every household in South Formosa was well received. With a view to its being carried into effect, it was resolved that each preacher on his return to his station should make out a list of the towns and villages in the neighborhood; that the preachers should bring these lists to the next meeting of preachers in May, so that the field may be divided out among the various churches. The subject of self support was most earnestly discussed, and a determined effort to increase the number of self-supporting churches was agreed to. To this end the church where the conference met agreed to help out a neighboring church at Kio-a-thau by contributing what it lacked. After the conference, when the preacher for that station returned to his work, he told his people that it had been arranged that for the four months they were short they were to look, not to the home church, but to the church in Taiwanfoo. This caused them to reconsider the matter—it seemed a shame to get money from a neighboring congregation; and they sent back word that they would not need the money, that they would be responsible for the whole twelve months themselves. This released the church at Taiwanfoo, and it gave the help it had offered to Kio-a-thau to another struggling congregation.

—**Uneasiness at Pekin.**—We learn from Pekin that there is a feeling there of great uneasiness as to the stability of things in China. The young Emperor and Empress are believed to be unlucky, as there has been nothing but disaster since their accession. There is no loyalty in China in our sense of the word, and there are great fears that troubles will arise from the general distress inevitable in this coming winter; and if there were any man of eminence who saw any advantage to be gained from raising a rebellion

it would go hard with the present dynasty. The misfortunes which have happened since the present Emperor's accession have revived the discontent that was felt at the irregularity of his succession, which found its expression at the time, as will be remembered, in the suicide of one of the Censors. We would earnestly echo the remarks of our New Chwang correspondent, and impress upon the naval authorities that *no treaty port in the empire ought to be left without a man-of-war this winter*. There is no special antipathy to foreigners; but their safety may easily be involved in some tumult that has arisen from causes entirely unconnected with their presence.—*North China Herald*.

Egypt.—The Rev. James Cantine, the first missionary of the recently organized Arabian Mission, sailed on the *City of Rome* last month. He will spend the winter in Syria carrying on his Arabic studies. In early spring he will be joined by Mr. S. M. Zwemer, of the Theological Seminary, New Brunswick, N. J. The two will then proceed to their field of work—South-western Arabia—in connection with Keith-Falconer Mission of the Free Church of Scotland. The chief object of this mission is to do pioneer work, and especially (*i. e.*, not exclusively but equally) in behalf of Moslems and slaves. The brief history of the Keith-Falconer Mission shows alike the great need and great encouragement for undertaking this work at once and carrying it forward vigorously. This mission is for the present, at least, independent, in the sense that it looks for its support to any without reference to denominational adherence. This was not the preferred way of founding and carrying on the mission, but it was the way to which the founders were shut up if the work designed and desired was to be accomplished. It was hoped that this mission would be founded by and under the charge of the Reformed Church. The action of the last General Synod led many to

hope that this mission would be added to the other missions carried on by the Reformed Church. Owing to its large and growing indebtedness, however, the Board of the Church felt compelled to decline to assume this new responsibility, while at the same time expressing a great interest in it. Hence the present character of this mission. The funds for its support are contributed upon a syndicate plan. The mission has found a number of warm friends and supporters in various denominations, and the work is progressing in a very encouraging manner. J. G. L.

England.—Letter from Bishop Taylor.—“I have just arrived from the Congo. My principal business, on a hasty trip, to return to West Africa in a few weeks, is to complete arrangements with the builder of our steamer to send a master builder from his yard to put her together and see her afloat as quickly as possible. Happily, delays are not always failures, but often essential conditions to ultimate success. I believe it will be so in regard to our unexpected delays with the steamer.

“The teaching force of all the facts in the case brings us clearly to the conclusion that the planting of missions extensively in the great and populous countries of the upper Kassai and Sankura, requires that we have a chain of missions, and a transport agency and facilities, extending from the sea to the centre of the Continent, giving us, by the way, a neglected, densely populated region, belonging to the Congo State, on the north side of Lower Congo, 100 by 250 miles in extent. The older missions are working on the south side of the Congo, so that we shall in no way encroach upon them. So, as a part of these foundation arrangements on the Lower Congo, essential success on the Upper Congo waterways, we find that our steamer is needed, by twenty to one, more on the Lower Congo than upon the Upper. We shall

build her at Vivi, to carry missionaries and mission goods from ship's side at Banana 100 miles up the river to Vivi.

"In connection with this we will build a steel launch, to be propelled by oars and sails, to carry up river cargoes through the middle passage of Congo, 88 miles, from Isangila to Manyanga. When this is developed, then we shall require a small steamer for the Kassai and the Sankura. We needed such a boat in 1886, when we had a force waiting at Stanley Pool, who would have met Dr. Summers, who entered by the Angola route, at Luluaburg, but we could not on any of the five little steamers on the Upper Congo, about the time of his arrival, get a passage for one missionary. Now there are a dozen little steamers on those waters, and we can get passage to take up a successor to dear Dr. Summers and others also, to keep our promise to the Bashalange people and other nations beyond, till we can complete arrangements below, as aforesaid, for planting of missions in those far interior countries on a broad scale. WM. TAYLOR."

France.—Rev. J. C. Bracq says: "The public schools of France have never before approached their present state of thoroughness and efficiency. It is to the credit of the Republic that she has made greater efforts in that direction than in any other. She has increased her war budget only two-thirds, while that of popular education has risen from 24 millions of francs to 130 millions. The teachers have better preparation in the Normal schools, larger salaries, better houses to live in, while their school buildings form a pleasant contrast with those of the past. They have also large associations for mutual improvement and for the defence of their interests that could not have existed under former governments. Their social position is equal to that of teachers in the United States. While they are much respected in cities, in rural dis-

tricts they come after, but often associate with the mayor, the doctor and the priest. The State considers them to be of such importance that it frees them from military service, pays their salary, and at the age of sixty grants them pensions. The number has become so large that some have asked if the work of the Normal schools should not be suspended. At this time, when the enemies of the Republic try to underrate the services she has rendered to France, I feel it a duty to vindicate the good work she has done. Her efforts to raise popular education have not only been great, but very successful."

India.—A Hindu Lady Reformer. —During Bishop Thoburn's recent visit to Bombay he called on the Pandita Ramabai at her own home. This lady's name is almost a household word in England and America; her devotion to the women of her country is well known. He thus describes his visit: "I found her busy, but not careworn, in the midst of her various projects for elevating her race, and especially those of her own sex. One of her cardinal ideas is that the status of Indian women must be raised to the level of true womanhood. Her little daughter was in the room, and I asked her name. 'I call her Manoram,' she replied. 'The birth of a daughter is considered a great calamity in India, and so I named her "Heart's-delight" as a protest against the bad notion.' The Pandita is giving special attention to temperance reform, and I was only too glad to promise her whatever assistance I might be able to render her in her good work. She is beginning to realize that her work will encounter difficulties in its progress, but thus far she shows no sign of discouragement. Her chief enterprise, that of founding a home for Indian widows, has not yet passed beyond the experimental stage, but she seems satisfied with the success thus far achieved."—*The Harvest Field*.

South America.—The American Bible Society reports that Bible distribution was fifty per cent. larger last year in South America than in any former year. The number of Bibles, New Testaments or parts disposed of by sale or gift (mainly the former) was 51,862. That this large increase was not the result of mere spasmodic effort is evident from the

fact that during the past ten years 264,542 copies have been circulated, of which 90,484 belong to the first half of the decade, and 174,038 to the last half. These figures are exclusive of the work of the Valparaiso (Chili) Bible Society, which sold during the year 4,563 copies, and during its existence of 28 years has distributed 54,417 copies in the Republic of Chili.

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

Brazil.

SAO PAULO, Oct. 17, 1889.

DEAR DR. PIERSON: Knowing you to be an ardent friend of foreign missions, I take the liberty of sending you an item of news.

During the late sessions of the Presbytery of Sao Paulo, its licentiate, Senior Benedicto Ferraz de Campos, was examined for ordination. His final examinations and sermon gave evidence of very fine talent. His knowledge in Greek was especially noteworthy. A very large congregation assembled on a Monday night to witness the ordination, when the pastor of the church, Rev. E. Carlos Pereira, preached the sermon, and Rev. Carvalhosa gave the charge to the candidate. Both sermon and charge were especially appropriate to the occasion, but the crowning act was the final setting apart of the candidate by the laying on of the hands of the Presbytery. By invitation of the Presbytery, the representatives of other Presbyteries and of the Methodist and Episcopalian Churches, were invited to take part; so that upon the head of the young candidate were laid the hands of different representatives of the Christian Church. 'Twas a beautiful sight and one which made a solemn impression upon all: that union of sympathy and brotherly love, which could lay aside all differences and unite in so solemn an act. The candidate was very deeply affected. We certainly have reason to believe that "the laying on of hands" in this case brought with it the blessing of the presence of the Holy Spirit. What an inspiration our newly ordained brother has received! "May the Holy Spirit ever bless his ministry."

The two young men, Messrs. Morris and Kinsoleng, sent out from the seminary at Alexandria, Va., are winning for themselves and the church they represent golden opinions. They expect to accompany the newly ordained minister, Mr. Benedicto, to his field of labor, and there study the language, after which they expect to choose for themselves a good wide field of labor, of which there are many.

The Presbytery of Sao Paulo received three

candidates for the Gospel ministry. To the churches of this Presbytery were added during the last year 133 infants by baptism and 187 on profession. Permission was granted to organize two new churches. The reports of all the pastors were very cheering; each one reporting fields much too large for one man to occupy.

This Presbytery, in harmony with the Standing Committee on Home Missions of the Synod, is seeking for *means* to sustain and teach a class of *eleven young men*, married and single, for a year, in purely Biblical instruction, and then send them out to occupy the many places where the good seed of the Word has been planted and is bearing fruit.

Yours truly,
J. B. KALB.

China.

[Do not fail to read this letter from a remote corner of this vast empire.
—EDS.]

SINING, RAUSUI PROVINCE, N. W. CHINA,
Sept. 24, 1889.

DEAR EDITORS: Your April number of THE MISSIONARY REVIEW OF THE WORLD contained an article on "The China Inland Mission," by Prof. Hulbert, in which are a few statements which require some modification.

He says: "When I say the work is comprehensive, I give no idea of the vast area covered by the Inland Mission. Its laborers may be found from the borders of the Mongolian desert and the boundary line of Siberia on the north, to the banks of the Bramapootra river and the valleys of the Himalayas on the south; from the Pacific ocean on the east to the borders of Turkestan and the unknown plateau of Thibet on the west." Mr. Stevens, of this Mission, is located at Bhamo, on the banks of the Irrawady, in Burma. Mr. Geo. Parker has recently returned from a journey across the desert of Shamo to Hani, Urumtsi, and Ili, making only a few weeks' stay there, and then returning to Lanetes. He also visited Kokomor with a Russian exploring party.

With others he crossed the border and entered Mongolia for a few days, from Ninghia and Rweihaacheuj, in N. Kausuh and N. Slausi.

Possibly the Mission may be contemplating further extension. But at the present I believe I am right in saying that, with the above exception, the work of the Inland Mission is entirely confined to the provinces of China proper. I suppose it takes as long to get to Sining as to any place in China—four or five months' journey from the coast. Coming here we crossed no excessively dangerous mountains, and no burning deserts. I have not heard of any brethren of this Mission who had any experiences very much out of the common, though we settle often in teeming cities. I have not heard of any member of the Mission attaching himself to Nomadic tribes of Mongol Tartars, living in miserable tents, and roving from place to place, with no fixed home, no familiar fireside, but wandering over the Tartar plains at the will of wild chieftains, or as the scantiness of pasturage for flocks demands.

There are members of the Mission on the Chinese border of Kokonor, and let us pray God that before long Christianity may be knocking at the doors of Lamaistic faith; but though in many cases the Slamas are friendly and kind, I have never heard of any workers of the Mission having had the opportunity offered to them, by Thibetan officials, of entering the country of the grand Slama quietly and without danger of molestation. Mr. Gilmour, of the London Mission, is pioneering in Eastern Mongolia; haven't you got a score of young fellows wishing to join him? Then the Moravian Mission at Leh, and a Bible agent at Iskutsch in S. Siberia. With these exceptions, am I not right in saying the whole of Thibet, Mongolia, Turkestan and Siberia are without a Protestant missionary. "There remaineth yet very much land to be possessed; let us go up at once and possess it, for we are well able, because the Lord of Hosts goeth forth with our armies." We haven't got to wait for orders to go forward; they were given more than 1800 years ago. When acting in obedience to Him, the power of God, the Holy Ghost, is upon us, and then there is no room for failure. You will probably receive this letter as the new year opens. Suppose all who read it pray for at least 20 workers each for Thibet, Mongolia, and Turkestan—in all 60—before the close of 1890. Let us ask for men full of the Holy Ghost; men willing to rough it for Jesus; men who don't mind being cold, hungry and wet, and robbed, and, if need be, dying, because death brings glory.

Dear brother, who reads these lines, come out and join our band. Then let us go two by two through Thibet, to Slaosa, and on to Rashmir; along the high-road through Kausuh to Hami, Urumtsi, Ili; another lot branching off to the north to Kobats, Uliasutai; a third

into Turkestan, as far as Kashgar and Yark, and a fourth to Kokonor and Tsaidami. It matters not which side of the Atlantic you live, come and be spent for Jesus, and take pleasure in "necessities" for Him. Sell all you have, if needs be, to pay your passage out here, and what you haven't got ask God for, and tell his people. Get one of these places right down into your heart, find out every scrap of information you can about it, wrestle in prayer for it night and day, and the probability is that every obstacle now in your way will be removed, and you'll be out, where your heart has been already, before many months have passed. That is something like the way I came to China, and now am being drawn to Thibet.

For Thibet, Mongolia and Turkestan, the Chinese language would be almost an essential, for they are a part of the Chinese empire. The Turkestan party might commence in the Mohammedan towns of this province (Kausuh), getting their Chinese education while picking up useful hints for Mohammedan work. We have Turks, called Salah, within four days of Sining. A knowledge of Arabic would be useful. Persian is more useful in Turkestan. Mongol could, I fancy, easily be picked up here.

For Thibet, at present, the Indian door and Sychuan are closed to us. To work Thibet anyway, will require much prayer; the Chinese are very suspicious of us; but this Kausuh border appears the most open. Passports would be required for all these, and we must pray hard that that difficulty may be removed. Don't let us mind about *fixed salaries*. Get the money to bring you out, and then look to God for the rest. Married or single, come along. £100 per man should bring you from England to this corner of the empire, and give you a bit in hand. Look all the difficulties well in the face, and then make up your mind. If you can't trust God, don't come.

Yours, in the Lord's service.

CECIL POLHILL TURNER.

OPENING OF WORK IN KIRIN.

Our work gradually grew and people began to see we had not come to do them harm, but good. One little boy, whose parents were dead, had for some time been troubled with sore eyes. He spent nearly all his spare money (3s. or so), a great deal for him, upon native doctors, to no avail. By God's blessing on our treatment, he was soon made all right. He, of course, could not keep the good news to himself, but published it abroad, and soon great numbers came thronging to us to have their eyes cured. We were very closely watched by government officials in every thing we did. Soon their favorable report brought us invitations from Mandarins and gentlemen of all ranks.

Thus did God open up our way before us.

We then sought and gained an interview with one of the chief magistrates, and through him got permission of the Governor-General to come and establish a Mission and hospital.

After spending a few days longer looking out for a suitable house, which, however, we did not find, we again returned to Monkden. Thus, through the Divine blessing, the way seems clear for our going up, perhaps early next year, and establishing ourselves in this large city of Kirin, the capital of the northern province of Manchuria.

A RESIDENT MISSIONARY.

Turkey.

THE GREAT REVIVAL AT AINTAB.

[So remarkable a work deserves the fullest information. Although we have given some account of it already, we are quite sure our readers will be greatly interested in this detailed record of it, taken from the diary of Rev. H. G. Jenanyan, of "St. Paul's Institute," Tarsus, who took an active part in the revival. We are indebted to his wife for this graphic view of the memorable scenes.—Eps.]

Aintab, July 2.—Having an urgent invitation from the pastor of the Third Church, the smallest one, with a congregation of about 200, to hold special service, this evening I preached my first sermon; only 150 present. Text, "To think of latter end."

July 3.—Preached to about 300, one half of whom were Gregorian Armenians. All listened attentively to, "Son, give me thine heart," and the Lord gave the words to speak; hoping for great results, I pray and believe.

July 5.—This evening preached from, "Thy sins are forgiven." God gave a blessing to over 500 present. My heart is rejoicing. An inquiry meeting, 22 decided for Christ; 15 backsliders returned to the Lord; an infidel youth is earnestly seeking the light.

July 7, Sabbath.—Morning preached from "Christ our pattern;" over 1,000 present; church full; hundreds in the yard. Evening service in First Church; 1,600 present, one-third of whom were Gregorians. "Jesus" was the theme, and the eagerness with which they listened was an inspiration to me. "O! Lord, bless, encourage, and fill me with thy Holy Spirit."

July 8.—Went to church *one hour before* service—was surprised to find both men and women's side filled with women coming early to find room, thus crowding out the men. At once began preaching; dismissed the meeting that the women might go and the men come in; but most of them kept their seats on the floor; the men were obliged to stay in the yard while I preached a *second* sermon for all. The need, desire and interest is wonderful.

July 9.—At evening service the church and yard were so full the pulpit was placed in the *open door* that all might hear. The Lord helped while preaching from "What shall I do to be saved?" All who were seriously thinking about their souls were asked to raise hands; nearly 100 responded.

July 10.—A meeting for men only, but about 200 women came begging to stay; talked about "Saving faith." Two young men, *doubters* for two years, decided to serve and confess Christ.

July 11.—A mother's meeting; 400 present; many remained for inquiry meeting; over 20 took part; earnest prayers in Turkish, Armenian and English, offered with tears of repentance, reminded us of "Pentecostal Days." I too could not keep back tears of joy; 35 arose, giving themselves to Christ. "Not unto us, not unto us, O Lord, but to thy name give glory." P. M.—Another woman's meeting. To my surprise the church and yard were full; 1,600 to 2,000 present, most of whom were Gregorians; 8 Mohammedans—a large gathering; pulpit moved to the door so all could hear.

July 12.—The Holy Spirit's work among individuals is wonderful. Thus I am taught *what* and *how* to preach. Henceforth our services will be union in the First Church, which holds 2,000 to 2,500. The women's side is smaller, but to-night they filled their own and one-third of the men's. "Not by might, nor by power."

July 14.—At morning, in the Third Church, two new Sunday-school classes organized. Church members promised to visit two by two the neighboring houses. Evening service in the First Church. From 300 to 400 could not enter the full house, but crowded near windows and doors. "Almost persuaded" was my subject; asked those who would like to have a prayer meeting to remain; only a few hundred left, but their places were at once filled by the waiting throng outside. In this meeting over 100 rose deciding for Christian life. This was the largest congregation to which I ever preached. I better realize the power of *simple gospel* preaching.

July 15.—Much time is occupied with calling, conversation, preparation and preaching. Morning service for women in Second Church: 60 remained for inquiry, most of whom gave good proof of conversion. Afternoon met with Christian Endeavor Society, giving a Bible reading, "Christ our example." These are good workers among the women, and their numbers are now doubled. The following day I preached in the First Church to a full house; 30 arose for prayer.

July 17.—Morning held a service in the Gregorian house in the city suburbs: over 300 present; every corner full; a few Protestants, several Mohammedans. Afterward called on two palsied women confined to their beds for

years. Among those who called, one man said: "I have done all known wickedness, been in prison three times—one Sunday I heard you preach, since then I am surprised at the change in me; can't tell what and where I am—never prayed before, now praying always; would like to tell others of this change but fear they will not believe, but will try and show them by my life." Evening meeting with young people; two pastors and one college professor took part—it was a season of great blessing.

July 19.—Many young people come for personal conversation—three boys and two girls earnestly pleading to be taken in our Tarsus school. Thus far 17 applications from this city, and if we only had accommodations it would be a grand thing to give a Christian education to these young converts, who could be the means of blessing to their people. "My Lord, thou knowest and seest the need, give opportunity as thou givest desire, grant enlargement and blessing to St. Paul's Institute, take away all obstacles for its progress." Evening meeting, where the three pastors took part. Their faith has been greatly strengthened by seeing what the Lord has done in our midst.

July 21, Sabbath.—After Sunday-school and a good prayer meeting, a woman came, saying, "Here are three Mohammedan women who would like you to talk and pray with them." I gladly responded, going to where they sat, with faces veiled; knelt down and prayed. Evening, large meeting in First Church, more Gregorians came than ever before. Previously they besought their priests to invite me to preach in their church, but a few wealthy members objecting, the people came to our church to hear the truth. This has been a day long to be remembered for its fullness of blessing.

July 22.—Women's meeting. Holy Spirit, at the close of sermon, asked all who wanted to come to Christ to arise; 22 responded, one of whom, 80 years old, was a great opposer to the truth, but now her groans and tears melt many hearts. Afternoon, 11 callers, companions in wickedness, now Christ's followers. Said they: "A month ago if any one would tell us of such a change we would not believe, now we tell others but they believe not."

July 24.—Children's meeting; 500 present. Theme, "Christ and the children;" 150 remained for inquiry meeting; many prayed, confessing their sins. We hope all these are accepted by the dear Saviour.

July 25.—Missionaries and natives urge me to remain that these services may close with a communion season and accept new converts. We all hope for a grand harvest. Evening service for new converts; 400 present. The prayers and testimonials were very interesting; over 25 took part, even 4 women ventured to pray.

July 26.—Rev. T. D. Christie, of Marash, hearing of this revival, came to help us. We are very glad, for there is great need, and he has large experience, and is very valuable in such work. Ever since the Adana revival, where we were together, I have greatly enjoyed working with him. He will give much of his time to personal work among new converts and inquirers. A large gathering in the First Church, Mr. Christie taking part; 45 expressed desire for salvation. To-day a young man came to a missionary, returning several small articles stolen at a fire eight months ago. He confessed his sin with tears, saying he could not rest till his conscience was clear, he having recently given his heart to Christ.

July 28, Sabbath.—Morning attended First Church Sunday-school; found 26 children had decided for Christ; their tearful confessions and simple faith was such that I went to the adults, related the fact, while Pastor Mardaros earnestly spoke on "Where art thou?" The meeting was very solemn and blessed; many hard hearts were melted. Afternoon Mr. Christie and I preached; at the close nearly 500 remained for a testimony meeting; 28 took part, giving interesting accounts of their conversion. All hearts are grateful for such an outpouring of the Holy Spirit.

July 29.—By invitation, went to an Armenian meeting; was permitted to speak some words of truth, to which all listened attentively; 5 priests expressed interest. Afternoon 22 children and 14 young men came to inquire the way of salvation. Missionaries, and native pastors are working heartily and in full sympathy.

July 30 to Aug. 3.—These days have been especially devoted to church examination. Preached only once; in the three churches 267 came forward. So many interesting facts and testimonies, I cannot begin to write them. Enemies are reconciled, notorious criminals converted, drunkards reclaimed, parents rejoicing over wandering children, whole families coming together to unite with the visible church. Said Pastor Mardaros: "I have been here thirteen years, and can it be possible that this great blessing has come to this city, even on Aintab!" "Yea, this is the Lord's doing and wonderful in our eyes."

Aug. 4, Sabbath.—This is the crowning day of the revival. At morning, by invitation, went to Episcopal Church; small congregation; large building; unfinished for lack of money. I preached, "Fear not, little flock." Union service at noon; large attendance. I preached to those who will to-day join the church, "Lovest thou me?" (We all felt the Holy Spirit's personal presence.) The reply on hundreds of faces was, "Thou knowest that I love thee." After the sermon those who will unite with the church arose, 248, a large band ready to serve Christ. They all repeated together after me the three verses beginning,

"Who can separate us from the love of Christ?" Any who were seeking Christ were invited to remain after service; 140 responded—22 by words and 83 by rising expressed their new decision; among them were 20 children, whose deep conviction was very manifest. Evening there was communion in the three churches—new members accepted; former members more humble and grateful. It was a day of holy consecration for us all.

Aug. 5 to 11.—The work is so interesting, the plea so urgent, we have decided to remain two weeks longer. This week I preached five times to full congregations; many new converts—one a noted gambler, another an infidel, whose public confession was touching to many. I visited 20 houses with Pastor Garabed. The pastors have decided to have another communion soon. This gives me hope that Vartina Bajis's (a good mother in Israel, 90 years old,) expectation will be fulfilled. One day in church she said, "I am praying for 500 new converts." A good brother said, "You are expecting too many, mother." "I have prayed for them, and they are sure to come." I quoted, "According to thy faith be it unto thee."

Aug. 12 to 17.—Examinations for church admission; a new children's society (Zion's Messengers) organized; their work is to visit houses each morning and hold half-hour prayer-meetings with the children; they also collect money to purchase Bibles for needy Sunday-school classes. This week I preached four times and gave a Bible reading; 35 newly decided for Christ. Now I am preaching on the various duties of church members. The evening of the 13th the theme was, "Seek the peace of Jerusalem." At the close, asked all who would vow anew to fulfill their church duties, to rise. All members solemnly responded, a sight that gladdened our hearts. We hope, after this, the weekly meetings, which, before the revival, were attended by from 10 to 20, will be crowded, and instead of a few, scores will take part in the blessed prayer-meetings as they do now. A deacon said, "I have complaints to make against you preachers; before this I could pray ten minutes and speak as long as I wanted in prayer-meeting, not taking any one's time, but now so many are ready and waiting to take part, I cannot find even one minute to thank God for all he has done."

Aug. 18, Sabbath.—Two more new Sunday-school classes organized in the Third Church. Our teacher of St. Paul's Institute has been much blessed in his efforts to work among young people. He preached weekly in a Gregorian Society of 200 young men; his visits and conversation brought many into these new Sunday-school classes and the church. Union service at noon. I preached to a full house. The following day after the sermon, "Now is the day of salvation," 250 remained

for inquiry, most of whom found salvation. Among the new converts are several who lately mocked at religious things.

Aug. 21.—Temperance day; I preached from, "We will not drink wine." Reading a few passages at the close, asked those who, like the Rechabites, would promise thus, to express it publicly. Over 1,000 arose. What an encouraging sight. Next day, in the Women's meeting, Mr. Christie preached; 45 remained for inquiry; many blessed prayers and confessions. During these two weeks 365 came for church admission, far more than we, in our weak faith, expected. The Lord is working mightily.

Aug. 25, Sabbath.—Union service at noon for missionary cause. After preaching I asked the people, as a slight token of gratitude to God, to organize a Missionary Society and support some preachers in needy cities. Mr. Christie also spoke encouraging words. All responded well; a committee was organized, a collection taken amounting to 2,400 piastres (\$95); during this week the gift of 600 piastres to Third Church poor pastor, 1,400 piastres debt to First Church pastor; and this contribution is, for these poor people, about the same as \$5,000 in America. Can we ask a better proof of revival work?

Evening communion in each church; 286 new members accepted, hearts glad, families happy, and the day blessed, to be long, long remembered.

During this revival 534 new members were added to the three churches on confession of faith, while many are secret followers; not quite ready to come out now. Such an addition to the awakened churches will no doubt prove a great power and advance Christ's kingdom in Aintab and vicinity. "So then neither is he that planteth anything, neither he that watereth, but God that giveth increase." The two following days I preached to many hundreds.

The sermon, Aug. 27, "Go forward," was my last charge. I did not tell the people of our departure, that we might leave quietly. Next day we left Aintab for a season of rest among the mountains near Marash. I am glad Mr. Christie could remain and carry on the good work. The pastors are working earnestly, and we hope and pray that a greater blessing is still in store for Aintab. "O Lord, carry on Thy work; visit the needy, hungry churches, and glorify Thy almighty name."

TARSUS, Nov. 12, 1889.

WORLD'S CONVENTION ON MISSIONS IN 1892.

LETTER FROM REV. WM. H. M'CAUGHEY, PHILA.

DEAR DR. PIERSON: With regard to a World's Convention on Missions in 1892, there is a movement on foot looking in this direction. In the Central Presbytery of Philadelphia Rev. R. D. Harper moved that a committee of five

be appointed to confer with a committee of the Baptist brethren on this subject. The committee was appointed, and I have the honor to be one of the five. The first meeting was held early in October. The Baptist brethren were Russell H. Conwell, D. D., Geo. C. Bordman, D.D., and John Peddie, D.D. Dr. Harper was made chairman and Dr. Conwell secretary; and these were empowered to call a meeting of representative men of different denominations. Such a meeting has been called to meet at the Baptist Rooms Nov. 11th. Perhaps this is all known to you, but if not, I know it will be a real pleasure for you to hear it. The plan, as projected, is on a large scale. Calling, as it does, for special buildings, it will require a great deal of expense and hard work; yet, with you, I feel that it would be one of the grandest movements of the century. With an earnest prayer that God may bless your work while abroad, and in his own time

return you to your native land. I am, yours truly,
W. H. McCaughy.

Rev. L. S. Tugwell, of the Spanish and Portuguese Church Aid Society, writes us to say: "You will be glad to hear that we are receiving encouraging reports of the work in Spain and Portugal from the Rev. H. E. Noyes, the editor of *Light and Truth*, who is now just concluding a visit to our brethren of the Spanish and Portuguese Reformed Churches. He has been greatly cheered by all he has seen, and his highest expectations have been exceeded. One of the most hopeful features in this movement is the self-denying zeal, earnest devotion, and patient perseverance of the pastors, evangelists and teachers in their arduous but blessed work for the Master."

[Dr. Gracey, in sending us this item, says: "Tugwell deserves encouragement, for he has had a long, hard pull. All the work of this society originated with him."—J. M. S.]

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

Our Relations with Latin America.

The meeting of the Representatives of the Republics of the Three Americas—North, Central and South—in our national capital, forces to the front questions about the duty which new conditions promise to impose on the Protestantism of the United States toward the fifty millions of people in Spanish America—a population numerically about equal to our own; just below our horizon. Latin America contains some three thousand natives of the United States and about ten millions of European subjects, the nucleus of the forces which are to make a new world out of the "New World" Columbus revealed four centuries since; for the Americas are being re-discovered.

If the reader has doubt of that, let him try a geographical study of South America, and test whether he has realized its physical conditions. We venture to assign one lesson as a sample, taken from a government document:

"The Río de la Plata, or the River Plate, as it is commonly known, offers a more extensive system of unobstructed navigation than any river in the world, and, with the exception of the Amazon, pours more water into the ocean.

It affords more miles of navigation than all the rivers of Europe combined, and more than the Mississippi with its several tributaries. The tide from the Atlantic reaches two hundred and sixty miles up the stream, and ocean ships of twenty-four feet draught can find water enough the year round at a distance of a thousand miles from its mouth. Vessels of from sixteen to twenty feet draught can go twenty-seven hundred miles into the interior of the Continent, and a comparatively small amount of money—a mere fraction of the sum that has been spent upon the Mississippi—will furnish a path for a four thousand ton vessel from New York or Liverpool to the very heart of Brazil, by way of Buenos Ayres."

The vast resources of these Southern Republics are certain to tempt European immigration as well as commerce. The Italian Government sends a steamer every month from Genoa to Montevideo and Buenos Ayres, and another to Valparaiso, Chili. There are five French lines of steamships connecting Marseilles, France, with ports of Brazil, Uruguay and the Argentine Republic; and a line from Havre to the North and East Coast of South America. There are German steamers running from Hamburg to the West Coast of South America as far as Guatemala. Belgium has a semi-monthly steamship service to Brazil and Argentina. The Pacific Steam Navigation Company has re-

cently launched four magnificent steamers for England's South American trade, two of them being larger and faster than any hitherto in that commerce, being of 6,500 horse power and 6,000 tons capacity.

Of course, the concomitant of all this is an influx of Europeans into South America and Central America. The Argentine Government pays the passage of the immigrant, keeps him for days after arrival, and forwards him at government expense by steamer or train to the farms of the interior, gives him land and seed, and six dollars a month for the first year. This Republic received more European immigrants in the first six months of last year than in twelve months of the previous year. The Mexican Government pays the steamship companies sixty dollars per head for each immigrant landed in the next five years, and an average of forty-five dollars each for the succeeding ten years.

These facts, and vastly more of the same genus, plainly indicate that the immediate future is to bring new conditions to us on the south. It seems just as plain that America is to be evangelized by Americans. Protestant Europe evidences little interest in the spiritualizing of these newly-rising people, and we have been laggard and half-nerved in what we have done. It is not an easy thing to kindle enthusiasm about Protestant work in South American fields, though we do warm up a little more readily of late to work in the Republic of Mexico. If the contact of steamer and rail accounts for this it may not be long till we have largely similar conditions with the more southern States.

We cannot enter into the political question of the duty of the government to improve our ocean highway conditions to South America; but, that aside, the overland communications are, prophetically at least, in sight. At the risk of dropping some of our readers at this point, we venture to present something about the

artificial land transportation, present and prospective. A railway from Boston to Buenos Ayres seems visionary perhaps; but it is worth fixing our thought on. Within three years past railroads have been actually built, and routes surveyed, for at least one-third of the distance between Buenos Ayres and Bogota—one-third, and that the hardest one-third to construct, has been actually completed or is constructing.

There are two lines built, and two lines for which concessions have been granted, which, with shorter ones already in operation, leave but about 2,000 miles of road to be constructed to make the chain complete. That is no such task as was our Pacific Railroad. The Republics along the line are anxious for its construction, and are ready to guarantee five to seven per cent. on the capital invested. Some five distinct routes are proposed for this inter-continental railway, one of which leaves 3,252 miles to be built, another 2,616, and two others, roundly, 2,000 miles. The route which leaves the least mileage to be constructed runs from Buenos Ayres to Jujuy, thence to Bogota, and about 1,000 miles are now operated. The lines would pass throughout its whole length through countries teeming with the most valuable articles of commerce. These are the El Dorado regions of the ancients. "Stripped of all poetry," says the Report of the United States Government, "immense mines and deposits of precious metals do exist in Bolivia, though too remote from highway and habitation now to be explored."

The Director of the United States Mint said that under favorable circumstances Chili, Bolivia and Peru might add fifty million ounces of silver to the world's stock annually. "Every spade that turns the clod reveals the silver" in the basin of the Cerro Pasco in Peru. The region through which this proposed road would pass, when the other two-

thirds are completed, yields even now, apart from gold and emeralds and diamonds, six hundred million dollars' worth of commerce annually.

With the celebration in 1892 of the four hundredth anniversary of the discovery of this continent, we will be face to face with problems of profoundest importance in reference to this Western Continent. Whether we are to have a World's Missionary Conference at that time does not yet appear, but that the Protestants of North America ought to face calmly at that time the question whether the Americas are to be evangelical, we do earnestly believe. It is sad to think of the multitude to the south of us, weary and sick with Popery and Jesuitism to the edge of revolt against all truth, and certainly against all ecclesiasticisms. This four hundredth anniversary ought to see the broadest and best minds of Protestantism ready with great schemes for the religious uplifting of those Republics, whether by missionary or merchant, by teacher, mechanic or farmer. A great uprising might be inspired, and a movement organized for aggressive work. Hundreds of Protestant mechanics, we are assured, can find a field where they may make a good living and find opportunity to help evangelize those lands. A council of eminent leaders should prepare for at least an American Missionary Conference in 1892.

Missionaries Answer the Critics on Mission Economy.

The Missionaries of the several Protestant churches in Madras, India, have sent out "An Open Letter to the Churches," which is signed by four missionaries of the Church of England Society, four of the London Society, six of the English Wesleyan, six of the Free Church of Scotland, three of the Church of Scotland, one American Baptist, two American Methodist, two Danish Lutheran, nine representing the Madras Christian College, and one the Bible Society—33 in all.

When a body as representative as that sends out a manifesto, it should, at least, secure the attention of the Christian public. It deals with some of the more recent criticisms on Missions, and we may assume it, therefore, to be of wider interest than the circle of patrons of those specific missions. They first emphasize the fact that India is not one, but many countries, with many languages and an extensive literature, but partially explored. Omitting Moslems, the bulk of the population about Madras as a center are non-Brahmanical. But Brahmans have grafted the Hindu caste system on to Dravidian ancient tribal systems. After describing modern Hinduism (the indescribable) they say that with the people about them all thought is contemporary, presenting an epitome of all thought, ancient and modern, that of the West with that of India 2,000 years ago. The old social order has been infracted, and hence disturbance and disintegration, and a social freedom without internal standard. Altogether they are in the midst of intricate conditions, and feel called to every possible sacrifice. They then name the forms of missionary agency which they use.

They venture to defend such of these measures as have been recently and widely criticised. They say of Higher Education that "the withdrawal from the mission field of this agency, which, after all, absorbs but a small fraction of our numerical strength, would leave a blank, for the filling up of which no hostile critic has yet made any practical suggestion."

Referring to the question of Missionary Economies, they say the salaries of European Missionaries have not been questioned in India, and they think them fairly reasonable, no class of Englishmen, not even artisans, receiving so small allowances as Missionaries.

The Salvation Army has been much lauded as illustrating greater possible

economy in the conduct of Missionary work. They say the results of the Salvation Army labors are not tabulated, and hence a true verdict cannot be hoped for; but in their part of India the Army has not been successful. It has swelled its ranks from converts of other churches, many of whom have returned to their old fold. It has only labored where other Missions had planted themselves. They have found it easier to appeal to Christians than to Hindus for support, and have diverted funds from other Christian work—only the merest fraction of their support has ever come from non-Christians. The Army has carefully avoided districts where no missionary work is done by others.

Nor have the agents of the Army got into greater sympathy than others with the natives. The text of the letter on the matter of Europeans adopting native dress runs as follows:

"For at least two centuries, the Englishman has been a familiar figure in India; to this generation he is now almost as familiar as the Mussulman. To Hindus, his dress seems to be even attractive. While no Hindu dreams of adopting the Mussulman costume, thousands of Hindus are now adopting the English dress. It is impossible, therefore, that what is familiar and attractive can at the same time be specially repellant. All who know anything of human nature will agree, that not by a particular dress, but by intelligence and true sympathy do we find access to the hearts of men. Soul must touch soul, and eating curry and rice with one's fingers and wearing long hair are poor substitutes for a knowledge of the language and thoughts of Hindus."

But, after all, can there not be a cheaper agency employed with advantage in the mission field? That is a current question. Multitudes of thoughtful friends of missions are asking that question. Does not the Salvation Army prove that? This "open letter" replies that the cost of its European agents in India has never been made known. The number of deaths among them is exceptionally large. The number disabled by sickness is very great, as compared with other missions. The average stay in India is very brief. They have little

opportunity to acquire language in so brief a period. The number has been terribly reduced, and the wear and tear of their way of living is largely responsible for this. Their very plan of operations increases health and life risk, and affords no corresponding increase in efficiency.

They refer next to the Roman Catholic priest as a missionary model. The rate of increase for these missions has for twenty-five years been lower than that of the Protestant missions.

The Protestant Church is not ready to insist that all its missionaries shall be celibates. India has had enough of asceticism according to prescribed Hindu rules, unless it should appear in the form of a great Hindu reformer. To Hindus generally, Western men will not appear to be real ascetics, but manufactured and spurious. Moreover, there is nothing Hindus corresponding to the Christian home, in which woman fills her place of honor, and where unity and affection dwell together. Nothing is more necessary and instructive to Hindus than the exhibition of that family life which is the rich fruit of Christian faith. Of course, the other phase of an economical agency implies that cheaper men, men of less intellectual furnishing, even of less moral endowment, may be used, that the standard of the missionary force might be lowered. Referring to this, the open letter says: "Outer conditions will adjust themselves and will never hinder missionary work if the agents supplied by the churches are what they should be, and here we earnestly plead that the *standard of attainment* and efficiency be *maintained among all Europeans who come to India as agents*. If it be lowered, nothing can be gained, but much may be lost. Imperfectly equipped Europeans can only take a place as the rivals of imperfectly equipped native agents, than whom they will be more costly, and—less effective."

They say they need a class of native

agents more highly trained than any they yet have had. They appeal for men to reach the thousands of Hindus who have been educated in schools and colleges, more or less acquainted with Christianity, and who have imbibed some of its moral thought, but who have not found the path to true light. They wish, too, for some few men of learned leisure to produce a Christian literature in the vernacular. "Year by year," they say, "the reading public increases, as does the demand for Christian literature; but we cannot give them the best, as we ought."

They say it has been matter of regret to them "that the criticism recently bestowed on Indian missions so much has referred only to details of secondary importance, and so little to the essentials of the missionary problem."

They close their "open letter" saying: "The progress of Christianity is that of 'the truth as it is in Jesus,' breaking the spell of an antiquity which overawes, and scattering a manifold error which has long bewildered men. And because we know that here in India the battle is the Lord's, we rejoice in the certainty that the victory is His also. And all flesh shall see the salvation of God."

And now we have two other persons discussing these features of missionary economies in China whose views are set forth in *The Chinese Recorder*, the first we give being a strong advocate for the simplest possible style of living for missionaries, so as to destroy the impression that missionaries are lovers of good living, and so as to avoid a style of living so far beyond the reach of the people as to arouse their cupidity rather than furnish them an example. But even this advocate of simplicity says:

"Living as simply as the average teacher or merchant, does not mean that we live as they do. The former is practicable; the latter is impracticable, and, therefore, unwise. Some very earnest men have endeavored to solve this prob-

lem by living as the Chinese live, eating their food as they cook it, sleeping on their k'ang beds, and very closely imitating their mode of life; but a part of these, at least, having decided that nothing is gained by such a life, and that health and fitness for service are endangered thereby, have returned to a more Western manner of living. Simplicity is not imitation. We are not Chinese, and no amount of imitation will make the people think we are."

The other writer discusses the question of lower-salaried, and thus a less expensive, even if a less furnished missionary agency. He does not think that the missionary who uses the smallest amount of money is therefore the cheapest agency.

"Commercially, the investment that brings in the largest proportionate returns—the largest percent.—is the cheapest. So financially, and every other way, the missionary that accomplishes the largest amount of *efficient results* is, as a rule, the cheapest. By 'efficient results' is meant living, active, self-propagating churches, a wise and earnest native ministry, etc. The missionary that accomplishes nothing is not only expensive, but a 'dead capital,' though he were to use only 100 Mexicans a year, while one using 5,000 in successful work may be the cheapest."

He affirms that statistics prove that the man or the Society that works with least proportionate expenditure, reaches the least proportionate results, and that nine-tenths of the efficient results in China have been from Missionaries who live comfortably, from their own national standard of comfort. There is little economy in a merely numerical increase of missionaries. A few well-trained, suitably cared for, able to create and direct a native force, are cheaper than many of the cheaper sort trying to do the work themselves. It is on the line of this power to create the middle man, the efficient native force, that, he says, "comparatively a *very small number* of the number of foreign workers now in China have accomplished very nearly all the efficient results so far. It is a notorious fact that several of the smaller societies have done some of the best and largest work."

He fortifies this position by quoting from Rev. John Ross, of Manchuria, speaking at the London Conference :

"Let all the missionary societies pick out, not as many men as they can find, but pick out a few, choice in all respects, spiritually, mentally, intellectually, physically—let there be a few choice men, let these train the natives, and the natives will do the work. It seems to me that this is the only way you can get the work properly done."

Bishop Taylor's Industrial Missions.

Bishop William Taylor sent an extended report of his work in Liberia, and also in Angola, and in the Congo country. We condense the latter portion of it, as this mission has attracted a good deal of attention and been the subject of considerable criticism:

Mamby.—Two days above Congo mouth we land at Mayumbo, and proceed in boats seven-teen miles up an inland lake to Mamby, where Miss Martha Kah is stationed. When we settled there it was in the bounds of the "Free State of Congo," but later the published decrees of the Berlin Conference put it under the wing of the French government. The French authorities have recognized and registered our native title to 100 acres of good land, and are not unfriendly to us by any means; but "by law" forbid us to teach any language but French. Good has been done at Mamby, and is being done. Owing to this disability, we have proposed to abandon it, but Martha Kah is entirely unwilling to leave, and as it is our only footing in French territory, and as they hold a vast region, peopled by numerous nations of African heathens, we have thought it best to hold on to Mamby.

Loanda.—Passing the mouth of the Congo River, we proceed by steamer over 300 miles to the beautiful land-locked harbor of St. Paul de Loanda. The Portuguese town bearing that name has many massive buildings, including churches in ruins, dating back over 300 years. It has an estimated population of 5,000, a few hundred of whom are Portuguese (one English house of business), the rest being Negroes. From the beginning we have had adequate self-supporting resources in Loanda from the Portuguese patronage of our schools, and have now, but at present we lack the teaching corps requisite.

Dondo.—From Loanda we proceed by steamer "sixty miles" south by sea, and cross the bar into the mouth of the Coanzo River, as large as the Hudson, and ascend 180 miles to Dondo, at the head of steamboat navigation. Dondo is a noted trading center, and has a population of about 5,000, mostly Negroes. We had a good property in Dondo worth about \$5,000. Its school work and machine shop were self-supporting when

manned, but is now in the same position as Loanda, awaiting good workers to man it.

Nhanguepepo.—From Dondo we "take it afoot" fifty-one miles over hills, mountains and vales, by the old caravan trail of the ages, to Nhanguepepo Mission station. Our property there is worth about \$6,000. It was designed to be a receiving station, in which our newcomers might be acclimatized, taught native languages, and prepared for advance work. Under the superintendency of Brother Withey a great preparatory work has been done at this station. It has, however, become specially a training school for native agency under the leadership of one young man of our first party from America, Karl Rudolph. We already have an organized Methodist Episcopal Church at this station, composed of thirteen converted native men and boys. The work of each day is distributed; two of our boys called "pastors" have the care of about 100 head of cattle belonging to the mission. Several boys are taught to yoke and work oxen in sled or plow; several boys have learned to be stone-masons, and when I was there last were engaged in building a stone wall around the cattle "corral." One boy is trained to business in the little store.

Pungo Andongo.—Pungo Andongo Station has crossed the lines of sustentation and of absolute self-support, and is making money to open new stations in the regions beyond.

Malange.—An onward march of sixty-two miles brings us to Malange, a town of probably 2,000 population, and noted for its merchandise. Our people there are Samuel J. Mead, P. E., his wife, Ardella, refined, well educated, and a fine musician, at the head of our school work. Willie Mead, head of the mechanical department; his wife is especially engaged in teaching missionaries. Robert Shield, a young missionary from Ireland, who was brought up at home for a merchant, runs a small mission store at Malange, preaches in the Kimbunda, and has a growing circuit extending among the villages of the surrounding country. Our native Church, organized at Malange at the time of my visit, had the number of twenty-one, all probationers, of course, but baptized and saved. Our property at Malange is worth probably \$6,000. Samuel J. Mead has charge of a big farm, and making it pay. Brother Willie trained four native men to run two pit-saws, and in the last year or two has turned out \$1,500 worth of lumber, which sells for cash at the saw-pits. These men are also preachers, and preach several times each week in the Portuguese language. In labor, money, and building material, they have recently completed a new two-story mission house and other mission improvements, amounting to an aggregate cost of \$1,200, without any help from home.

Luluburg.—From Malange a tramp of 1,000 miles northeast will bring us to Luluburg, in the Bashalange country, discovered by Dr.

Pogge and Lieut. Weismann in 1883. The Governor-General of the independent State of Congo, at my request, gave to Dr. Summers, one of our men from Malange, permission to found a station for our mission at Luluaburg, which he did, and built a couple of houses on it, and was making good progress when he became worn out by disease and died. I hope soon to send a successor to dear Dr. Summers.

Kimpoko.—From *Luluaburg* a week of foot traveling northwest will bring us to *Lueba*, at the junction of the Lulua and Kassai rivers. Thence, in a little steamer descending the Kassai river about 800 miles, we sweep through "Qua mouth" into the Congo, descending which 70 miles we will tie up at *Kimpoko*, near the northeast angle of Stanley Pool. We opened this station in 1886, designed as a way station for our transportation to the countries of the Upper Kassai. At *Kimpoko* we made an irrigating ditch a mile long, drawing from a bold mountain creek an abundant supply of water to insure good crops at all seasons. We have there about ten acres under cultivation, and grow in profusion all the indigenous food that we can use. Brother Burr, who is our presiding elder at *Kimpoko*, writes that *Kimpoko* has been nearly self-sustaining from the beginning, but entirely so since the beginning of this year. They are building a new mission-house this dry season, about 15x80. In this work they may require a little help—a few bales of cloth from home. At a low estimate our property in *Kimpoko* is worth at least \$1,000.

Manyanga.—From *Kimpoko* we go by oars or steamer twenty miles to the lower end of Stanley Pool at *Leopoldville*. Thence by foot 100 miles to South *Manyanga* (which is called the North Bank route; by the South route we walk from *Leopoldville* 231 miles to *Matadi* or Lower Congo).

Isangila.—From *Manyanga* we go by a launch of three or four tons capacity, propelled by oars and sails and currents, 88 miles to *Isangila*. We have had a station at *Isangila* for over two years, on which we have built good native houses, but had not bought the site of the Government till my last visit to the land office at *Borna*. The site, containing $7\frac{1}{2}$ acres, cost us nearly \$80. A good garden spot. Our brethren dug a yam from their garden in *Isangila* when I was there a few weeks ago, which weighed twenty-two pounds—more wholesome and delicious if possible than Irish potatoes. Our paying industry there will be in the transport line of business. As our *Vivi* Station is at the highest point of small steamer navigation, so *Isangila* is the lowest point of the middle passage of the Congo from *Isangila*, eighty-eight miles to *Manyanga*. Our site at *Isangila* with improvements is worth \$300.

Pluky.—Across *Hoffman* river, from *Cape Palmas*, is the beginning of our *Kru* Coast line of stations. Miss *Lizzie McNeal* is the missionary. Though two years in the station, we have

not yet built a mission house in *Pluky*. Miss *McNeal* teaches school in a native house in the midst of the town, and preaches on Sabbath days under the shade of a bread-fruit tree. Her school house is crowded, and she has six of her boys and three girls converted to God, who testify for Jesus in her meetings, and help her in her soul-saving work. Probable value \$800, in land. Miss *Barbara Miller* assists her temporarily, but her specialties are kindergarten and music, awaiting the opening of the academy.

Garaway.—Twenty miles northwest of *Cape Palmas*. Miss *Agnes McAllister* is in charge of the station, and Miss *Clara Binkley* has special charge of the educational department, both working together as missionaries. Aunt *Rachel*, a Liberian widow woman, runs the farm and produces indigenous food enough to feed two or three stations. This is a station of great promise. Probable value, \$1,200.

Matumba.—One hundred miles by steamer down the Congo to *Banana* brings us within an hour and a half by cars of our mission station at *Matumba*. Miss *Mary Kildare*, a superior teacher, linguist and missionary, is our sole occupant of the station at *Matumba*. I bought of the government nearly ten acres of good ground there for nearly \$120, having previously bought the native title. We have a comfortable little house of galvanized iron, 22x24 feet, set on pillars six feet above ground. The house is divided into two rooms, 12 x 12 feet, and a veranda 12x124 feet, enclosed by balustrading and a gate, and is used for schoolroom. She has now a school of twenty scholars. She does her preaching mostly in the villages; the house is in an enclosure of nearly an acre, surrounded by a high fence with strong gate which is locked up at 9 P. M. daily. I took her recently a box of Liberian coffee seed, which she has in a nursery growing beautifully, and she has a fruit orchard coming on.

Our property at *Matumba* is worth \$1,000. We, two years ago, started three stations between *Vivi* and *Isangila*—*Vumtomby Vivi*, *Sadi Kabanza*, and *Matumba*. We built pretty good houses at a total cost of \$30, not counting our labor.

Since that, Brother *Reed* and wife and Brother *Bullikist*, very good people, sent out by Dr. *Simpson*, of New York, have opened a station nearly midway between *Vumtomby Vivi* and *Sadi Kabanza*, so when we get ready to go out to found new stations, we shall prefer, instead of resuming work at those vacated, to go into the more populous regions of the interior. The Congo State has a strip of country densely populated, 100 miles from the north bank of the Congo, and extending from *Banana* 250 miles to *Manyanga*, all unoccupied and open to us, except a few new stations near the Congo. So God is opening a vast field for us on the Lower Congo as well as on the Upper Congo and *Kassai*.

Death of Missionaries.—The list of eminent dead has been lengthened of late by the addition of missionary names.

Mrs. Sarah B. Lansing, wife of Rev. Julian Lansing, who for the past thirty years has faithfully labored as a missionary in connection with the United Presbyterian Mission of Egypt, has deceased. She was born in 1820. She was a sister of the Rev. Dr. Dales, of Philadelphia, Corresponding Secretary of the United Presbyterian Board of Foreign Missions. In her mission work she has suffered many hardships, and at one time, while at Damascus with her husband, had to flee for life under persecution.

Rev. C. W. De Heer, of long service in the Gaboon Mission of the Presbyterian Church, died at Clifton Springs, N. Y.

The Methodists of India have been sorely stricken of late in the successive loss by death of Dr. McCoy, of Calcutta; Rev. Mr. Gray, of Singapore, and also Mrs. Rudisill, Mrs. Winter and Mrs. Hopkins.

The Church of England mourns the death while she rejoices in the life of Bishop Sargent. He was seventy-four years of age, and furnished another illustration of missionary longevity, he having served fifty-four years in India. He went to Madras when barely twenty years of age, and entered the society's service. He has served in the Episcopacy for twelve years. On the celebration of his jubilee in the mission he addressed 1,400 of a Christian community, of whom sixty were native clergy.

—The General Assembly of the United Presbyterian Church has formally requested Rev. Andrew Watson, D. D., to prepare a history of their Egyptian Mission to be published by their Board of Publication. This is to be commended, and the example should be imitated by all societies whose work is at all historic, even if it be small. A close observation of the subject for years has shown the

writer that those societies who print full and succinct accounts of their work in a variety of forms, and keeping the same steadily available to outsiders as well as their own supporters, become most fully established in the public confidence, and ultimately command the fullest support. It is quite curious to watch the filtering process which goes on from these prints, larger or smaller, through the press and public assembly.

—Now that the Christian world is depressed, if not discouraged, by the entire collapse of England's policy in the Soudan for the suppression of the slave trade, by extension of the Khedive's jurisdiction from Khartoum to the Central lakes, it is with peculiar interest and some fresh hope that we learn that the Sultan of Zanzibar has published a decree that after November 1, 1889, all slaves entering his dominions shall be declared free; and that after January 1, 1890, all children born of slaves in his dominion shall also be free. A single generation will thus see the end of slavery in this greatest of slave centres. The Arabs in Zanzibar do not seem to have waked up to the effect of these two edicts on the slave trade.

—At the meeting of the Anti-Slavery Conference in Brussels the Belgian King said he felt hopeful in regard to the steps now being taken for the suppression of the slave trade, though he had little hope that domestic slavery would be done away with for many years to come. Perhaps not, but the foreign market for slaves can be cut off, and if the foreign market for ivory were cut off a large motive power of the slaver would be destroyed. But, after all, there is a long, tedious task ahead of the humanitarianism and Christian evangelism of Europe and America in uplifting this Dark Continent. But it can be done, it must be done, and it will be done. It is being done.

—The Free Church of Scotland sends out a leaflet appealing to the children

to aid the Sheikh-Othman slave refuge. This is the present headquarters of the Keith-Falconer Mission to Arab Muslims. It is a large native village about ten miles north of Aden, with a fluctuating population. The children in this refuge now number sixty, thirty-eight boys and twenty-two girls. They were dragged over three hundred miles to the African harbor called Tajora, whence they were being taken in dhows to Arabia to be sold as slaves, but were captured by a British gun-boat and taken to Aden, and the Government asked the missionaries to take charge of them. What is known as "The Arabian Mission" of this country, of which Prof. J. G. Lansing, of New Brunswick, N. J., is an active projector, has decided to co-operate with this mission at Sheikh-Othman.

—The Friends Mission at Ramsallah, Palestine, ten miles north of Jerusalem, founded by members of the Friends' Society in England, has recently been transferred to the New England Yearly Meeting, and is now known as the "Eli and Sybil Jones Mission." The General Board and the Woman's Society of that yearly meeting co-operate in this work. There is a Friends' Church at Ramsallah, and twenty-five to thirty applicants for membership are now awaiting admission. There are five schools, two in the village for boys and two for girls, also a training home just opened, with about eighteen pupils. There are three lady missionaries, all of whom sailed from New York since June. Two of these ladies, the assistant physician and the teacher of English, are in the employ of the

Woman's Board. There are five native helpers in this mission.

—A missionary in Korea, writing to us recently, says: "I hope I have convinced you that we have great encouragements in regard to the work, notwithstanding all you may have heard to the contrary. The work has not stopped; it *cannot stop*. Even were we all to leave Korea to-day I believe it would still go forward, and eternity show grand results from the seed-sowing already done. Just now the obstacles do seem somewhat formidable. I want you to pray the obstacles down, or pray us above them. We read in the Book that there is a 'faith which subdued kingdoms.' That is the kind we want brought to bear on Korea."

—We gave a full account in former numbers of the *Patna case*, as it is called; that of Luchnion, the Hindu girl who fled to Miss Abraham to escape the bondage of a so-called marriage, but which in fact was a sale of her person to a life of shame. The Calcutta Missionary Conference petitioned the Government of India to reverse the decision of the magistrate remanding her to this ignominious bondage. The Government replies that it is unable to disturb the finding of the Courts in the case, as it was supported by the testimony. The High Court acknowledges the wrong done, but cannot see any "possible measures that are practicable to undo that wrong." This is a most humiliating confession for a strong Christian Government to make in the premises, and the matter ought not to rest here.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. F. F. ELLINWOOD, D.D.

The Religions of China.

In one sense there is no country so full of religions as China. The gods and shrines are, if possible, more ubiquitous than in India. Gods of the river, gods of the trees, gods of the hearth, gods of the kitchen, gods of

the hills; every store and shop has its little altar with burning incense to the god of good luck; every house is built with reference to geomantic influence; "fung shuay" is consulted in all matters of life; the whole land teems with the emblems of polytheism. First is

TAOISM.

To this system the above named superstitions chiefly belong. Its founder, Laotze, lived about 500 years B. C., and was already a public teacher when Confucius was born. But Laotze's system, which was rationalistic and highly mystical, was above the comprehension of the people. Its ethical standards were pure and lofty, but cold and censorious. It had no element of sympathy. Its philosophy was impracticable, as compared with the precepts of Confucius, and its discouraged and disgusted author died at length a voluntary exile in a remote western province. Laotze was a true philosopher, propounding original theories, while Confucius had little originality, but was a skillful compiler of the ancient observances and traditions. No uninspired teacher has ever taught a more exalted system of private, social and political ethics than Laotze, but his transcendentalism had little power with the people, and the virtues which he commended were disproportionally of a negative kind. He feared the effect of general education as fostering conceit, and civilization as leading to corruption. His only god was *reason* (Taou), and the mystical and pantheistic character with which he invested it—its immanence and indwelling as an efficient force in all things animate and inanimate—opened the way for the countless superstitions which now bear the Taoist name and fill the land. His successors fell far short of his sublime philosophy and his moral purity, and only preserved his mysticism as a basis for every species of jugglery and imposture. The all-prevailing "Taou" took the form of spirits dwelling in dragons, in men and lower animals, and even in trees. Certain uncanny animals are especially regarded as embodiments of spirits. It peopled the land with elves and hobgoblins. As a disembodied essence it also appeared in the vague influence known as "fung shuay."

Nevertheless, the Taoist priests have remained as a power in China. The intellectual classes would disclaim any confidence in them, and there are few of the laity of any rank who would call themselves distinctively Taoists, yet all classes, high and low, resort to these professional necromancers on special occasions, and particularly when in trouble. Men claiming to be Confucianists are Taoists by turns, and many costly Taoist temples have been built by the gifts of the wealthy *in extremis*. Much is given also by way of financial ventures, as the god of wealth falls into the Taoist category. The whole Joss business belongs to this system, and it constitutes a large element in the practical religion of the Chinese wherever they are found.

CONFUCIANISM.

"Quong fu tze" was a cotemporary of Laotze, though several years younger. Attracted by the fame of the great philosopher, he went to hear him. But there was little sympathy between them. Confucius seemed to the older and morbidly critical Laotze as only an ambitious and conceited young pedant. On the other hand, one visit to the old philosopher seems to have sufficed for his young rival. Confucius gave his attention to the ancient records and traditions, and, winnowing out the abundant chaff, presented what he considered the wholesome wheat. The Ancient Shoo King he reduced from 3,000 monographs to about 350. Unfortunately, in his strong leaning toward Agnosticism, he is believed to have ruled out most of the passages which related to the worship of the Supreme Being.

What he sought to establish was a purely ethical system bounded by the confines of the present life. He ignored all that related to the unseen world or to the hereafter. Beginning with the domestic and social relations, he endeavored to build up society as a pyramid, with the King or Emperor as the head. The State was his universe. In reply to some questions

about the unseen world he said: "We do not know life, how can we know death." He magnified the respect due to parents and to all ancestors, and that came to be the only real worship of strict Confucianists. His ethics were out of true proportion. The rights of the father and the husband were exaggerated even to tyranny, if not to the power of life and death. Woman, as woman, was not duly honored. Only as a mother, or the mother of a husband, did she receive respect. As such she might even be a tyrant.

That Confucianism is a masterly piece of statesmanship, that it solidifies the whole fabric of authority and unifies all the forces of the home and the social bond, none will deny, but it is not a religion. Its ethical standards are for the most part high, and all history represents its author as a virtuous exemplar as well as teacher.

Confucius found his country distracted by social and political disorders, and he confidently offered his services to various provincial princes as a governmental adviser. His success was not great in this attempt, and he was obliged to be content with gathering about him a multitude of disciples, to whom he taught that ethical system which, since his death and through all subsequent ages, has exerted so vast an influence.

Confucianism is the controlling system of China.

BUDDHISM.

This system was introduced from India early in the Christian era. Through successive centuries Chinese scholars and religionists went to India to study its teachings on its own soil. The type of Buddhism introduced into China was chiefly that of the Mahayana, known as the Northern Buddhism, and which was already departing from the atheism of Gautama and promulgating various theistic doctrines.

China is now said to be the theatre of more than a dozen different vari-

eties of Buddhism. The most popular form of Buddhist worship is that paid to Quanyin, the "Goddess of Mercy." She is supposed by Beal to be identical with the Avolokitesvara of Northern India and Thibet. Avolokitesvara is a later mythical personage of whom Gautama knew nothing. He is a living god, and therefore able to hear prayer, while the Buddha is extinct. He is a Bodisat (one who will become an incarnate Buddha at a future time). When Fahien, the Chinese pilgrim who visited India at an early day, was overtaken by a storm at sea he prayed to Avolokitesvara for real help: prayers offered to Buddha are only expected to produce reflex influence on one's own heart and promote self help.

In China this Bodisat is worshipped under the conception of a virgin princess who won Nirvana, but postponed it, and still lives in one of the heavens to bless suffering humanity. This worship is wholly alien to primitive Buddhism, but it is more sympathetic and seems better adapted to human necessities.

There is also in China a popular Buddhist worship of Amitabha, another Bodisat, who presides over a real heaven beyond the setting sun. The chief hope of the masses is not Nirvana, but a re-birth into one of the heavens, or at least into a higher and more favorable earthly state. The number of those who may be regarded as distinctively Buddhists in China is small, beyond the limits of the monastic orders. Those who are at times Buddhists, and who cherish some Buddhist hope for the life to come, are mostly concerned in this life with the countless popular superstitions of Taoism. They may frequently be found consulting the Taoist jugglers or in the joss houses offering paper money to the god of wealth.

All the religions of China are overlapped and blended together, and we must remind those apologists who are anxious to swell the comparative forces of the non-Christian religions, that it

is not good arithmetic to set down the whole population of China to *each* of the three systems.

THE PRIMEVAL FAITH OF CHINA.

A presentation of the religions of China would not be complete without at least a brief reference to that impressive imperial worship which is paid by the Emperor in the Temple of Heaven in Peking. The subject is worthy of an extended paper, but there is only space to say that it is believed, with apparently good reason, to be a relic of that primeval worship which was rendered to the true God. The prevalence of polytheism has not wholly eradicated the conception of One self-existent and ever-living God, the Creator and upholder of all things. The offering of a whole burnt offering once a year by the chief ruler, as the King of Salem was once the "priest of the Most High God," seems indeed a relic of something of which we would gladly know more. Drs. Martin and Legge, two of China's foremost foreign scholars, do not hesitate to regard it as an obscure perpetuation of the primitive worship of Jehovah. Alas! that it is an imperial monopoly, for even the common people often seek something higher than their base superstitions. The sailors of the Fukhien Province, when overtaken by a storm, make offerings to the gods of the sea, but when that does not avail, they throw them all away and pray to the Supreme God of the Heavens.

CHINA AS A MISSION FIELD.

Ever since the publication of Mr. Pumpelly's "Across Asia and America," his example has repeatedly been followed in the cheap assertion that no Chinaman is ever really converted to Christianity. He is too materialistic to appreciate spiritual truth, it is said, or he is too crafty to be credited in any profession he may make, or he is too stolid to be aroused from his Confucian philosophy. It is hard to refute false utterances of this kind when once they have gained currency. It

is so much easier to reiterate than to investigate and learn the truth.

Other doubts are raised of a precisely opposite nature. "Are not the noble Confucian ethics all sufficient for China?" "The Chinese are astute, reflective, proud of their country and their creed, why not let them alone?" Thus, from the extreme position that all effort in their behalf is bootless, owing to their depravity, we are carried to the opposite and contradictory assertion that it is gratuitous, as they have a philosophy of their own which we could scarcely hope to improve. Then there is the still further question whether it be possible to change the religion of a nation so populous and so vast, and whether with all our effort and sacrifice, the total result is not ridiculously inadequate. Yet notwithstanding all this variety of dark prophesying, China is, perhaps, the most important mission field of the world to-day, and lays a larger demand than any other upon the faith and effort of the Christian Church, and especially of the American Church.

First. In common with the other Mongolian nations, China presents a very significant claim by its geographical position. As the Missionary Churches of Europe look eastward toward these Mongolian races, they find a twofold barrier in their way. Russia on the north and the Mohammedan powers on the south rise up like mountain ranges to shut them off. An overland propaganda seems impossible. Russia is quite as impenetrable to western Christianity as the Turkish Empire, while farther south, even to the southern point of Arabia, Mohammedan fanaticism raises its formidable barriers. India might find access from the south, but the Himalayas rise between. Burnah may one day open a passage, but Burnah itself is dark. The highway of salvation to China is by the sea, and it is straight across the Pacific that our path lies open. Yokohama and San Francisco are now separated by less

than thirteen days. As in all the past, so now the indications of Providence all point westward, and our American people, with their wealth and intelligence and Christian influence are in the van, or should be, of this great movement for the conquest of the Mongolian races.

Second. The *character* of the Chinese presents a special argument for a forward movement. Like the Anglo-Saxons, they are aggressive and cosmopolitan. Their industry and enterprise reach out over the world. They are found, whenever permitted to enter, in all North and South America, in the island groups of the Pacific, in Australia, in New Zealand, in Singapore and the Straits of Malacca. They are everywhere remarkable for their thrift, and in spite of all the hindrances that can be interposed, this wonderful race is sure of great future influence in the world. No other nation is so industrious, so frugal, and, considering its age, so well preserved and so likely to continue in power and influence.

Just now China is awakening to a new sense of its latent possibilities and pressing to the forefront of the great empires. Moreover, in spite of all that is said of the deceitfulness of the Chinaman, it may safely be said that the men of no other race are more fully trusted in whatever industry they undertake. No others are so law-abiding and peaceful as citizens, and that even without the privilege of citizenship. In places of trust they rival the Japanese even in Japan. The thrifty industries of Singapore, and Malaysia, and the Sandwich Islands, are largely in their hands.

Third. The Chinese will compare favorably with any other race in their capacity for strong and controlling Christian faith. This point has been abundantly attested. The late Fleming Stevenson, who had visited the mission fields of China in person, gave the following testimony:

"I have found nowhere in Christian

lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life, and I may say with conviction that there are in the native churches in China not only the elements of stability, but that steadfast and irresistible revolution which will carry over the whole empire to the new faith."

Rev. John L. Nevius, D.D., who has spent over thirty-five years in China, declares that he has nowhere found a higher type of manhood than is presented by the native Christians of Shantung, and he has given many proofs of their Christian fortitude.

Nowhere in our generation are there more striking instances of the genuineness and self-help of Christian converts than in China, considering their great poverty. In large portions of the Shantung Province churches are almost entirely self-supporting, though poor to a degree which Americans cannot realize. As a rule, they have provided their own places of worship.

Instances such as these are given: Of a Taouist priest in a country village, who, on becoming a Christian convert, at once began to preach to his neighbors without salary, and he gave not only his time and labor, but the principal part of his house for a chapel; of a poor man who, out of his narrow means, recently gave a cottage for a school and chapel; of a woman who, though the only believer in her village, persevered till she had secured a Christian school, which grew into a church; of a little congregation which, upon its organization as a church, subscribed upon the spot the whole salary of their pastor for a year; of an intelligent widow who left her home and went to Peking to learn more of the gospel, that she might teach her neighbors. Could all similar annals of the Church in China be gathered together they would form a large and interesting volume.

Fourth. The numerical results which have been gained in the Protestant

missions of China within the last few years are certainly remarkable, and only excelled, perhaps, by those of Japan. Two years since it was stated at the annual meeting of the American Board that in a single decade the number of converts in the different missions of China had increased from 13,000 to 32,000, and this in spite of bitter persecution on the part of relatives and friends, and notwithstanding the prejudice created by the wrongs and outrages committed by Christian nations.

Fifth. There is great hope for China and great encouragement for missionary labor in the new order of things which is fast placing her abreast with Western nations. The railroad and the telegraph line have come to stay, national defences are in progress, mineral wealth will be developed, and education is to be encouraged in all practical sciences. The late Viceroy of Canton, in a memorial to the Government, asking royal sanction for a railroad from Peking to Hankow, said: "For China to return to the isolation of her past is a hopeless task. It only remains for her to assimilate so much of modern progress as will enable her to outwit her astute Western competitors." He adds: "I was myself opposed to the introduction of railways at first, but when I came to Shanghai and saw the progress possible, I could not deny the sight of the eye." The imperial permission has been given for building this road, and if the conservatists have burned the Temple at Peking in the hope of scaring the Government with the supposed displeasure of heaven at these innovations, they are too late. The shadow on the dial of the nineteenth century is too far advanced. China is open to the gospel now; it may not be so when she becomes strong enough to dictate the terms of her treaties. She may copy the exclusion laws of Christian America. She may rule out British Christianity with British opium. It is the full hour of opportunity.

Thibet and its Religion.

Perhaps in no country has Buddhism become so intrenched, no where else has it so monopolized all thought and aspiration, or so molded and controlled the people, as in Thibet. At the time of its introduction from India by way of Kashmere—it had scarcely gained a footing before the seventh century—the system of Gautama had undergone important changes. It had drifted from the atheistic position of the early Buddhists of India and Ceylon and had adopted a vague and fantastic theism, at the same time that it had received various admixtures of devil worship and sorcery. It had developed a trinity of supernatural personages, who were destined to become future Buddhas, though not until after various incarnations for particular services on earth. This proved a convenient doctrine for the priestly magnates of Thibet. It encouraged the claim now set up, that two of these beings are incarnate in the Grand Lama at Lhassa and the Puntsheu Lama at Kroskis Lumpo.

The Thibetan King Srong Tsan Gampo, who introduced Buddhism 622, A. D., was the first to be worshipped as a divine incarnation. In 822, A. D., the second son of the last King of Thibet instituted a bitter persecution against the Buddhists, and they were mostly driven from the country. Civil disorders followed till the Buddhist missionaries, Atisha and Brom Ston, regained the best ground and restored prosperity to the Buddhist order. But what proved still more important to the stability of the system was the fact that for ages there has been an alliance between Thibet and the Empire of China. In the thirteenth century, A. D., Kublai Kahn, grandson of Jenghiz Kahn, made the Lama at Lhassa "Tributary Sovereign of the Country and Head of the Buddhist Church," and as a return he was officially crowned by the Lama as sovereign over the vast Mongol Empire. Kublai Khan thus be-

came a convert to Buddhism, and the Lama of Thibet became high priest or spiritual head over all Buddhists of the vast empire including China and Mongolia. The Lama was simply an ecclesiastic invested with these special powers. The seat of government was, and still is a Buddhist monastery—the Emperor of China being the real ruler.

About 1390 Tsoongkapa, the Luther of Thibet, came forward as a reformer. He purged out the base alloy of Saktism (the worship of Siva and his wives) and the low superstitions which had grown as parasites on a corrupt Buddhism, founded many monasteries, and reformed the observances of the monks and nuns. His influence so weakened the supremacy of the Dalai (Grand) Lama that, by Imperial edict, his jurisdiction was divided with the Pautsheu Lama. Both of these, as above stated, are incarnations of the Divine Bodisatvas.

Lamaism might, therefore, be called a sort of theocracy, subject to the Imperial Government of China. Ecclesiasticism controls and characterizes everything. The great monasteries are the leading institutions, and their monks and nuns number thousands.

The inhospitable character of the country and the lack of encouragement for industrial pursuits seem to favor monastic life.

An astonishingly large proportion of the people of both sexes are buried in these religious houses. An observing traveler long ago remarked that this withdrawal of so many able-bodied men from active pursuits is compensated by the fact that no army is necessary for defence, and there is too great a torpor in both the people and the spirit of their institutions to think of conquest. There is little soil to cultivate and no market for manufactures, and why not spend much of the national strength in meditating on the law of Buddha?

Population is kept down not only by monasticism, but also by the strange

practice of polyandry. The Lamas are held in great reverence, and some of them are high-minded and good men. As each Lama at death is supposed to enter into a new-born infant, whose identity great pains are taken to establish, a long regency must in each case intervene, and this is filled by some honored monk. The infant when found is addressed as if he had just died and risen again. The following is an illustration:

In 1774 Warren Hastings, Governor-General of India, sent an ambassador to Thibet. On his arrival, the Lama to whom he bore messages had died, but he addressed the newly-born successor as the identical Lama, expressing the Governor-General's sorrow at his recent death, and his joy that he had again returned to fill the world with hope.

Time, that has wrought changes and revolutions in the other nations of the world, has brought little change to Thibet, and now in our day systems of error like Esoteric Buddhism and Theosophy, desiring to secure the very highest authority for their wild assumptions, are deriving that authority from the Mahatmas or monks of Thibet. It is contended that there, by long continued meditation and great bodily mortification, they have acquired the power to discern the thoughts of others, and that they are conversant with all that transpires in distant planets. It is favorable to these extravagant theories that Thibet is so far off, so high up, so snow-covered, so unknown. It would seem to be one of the most difficult strongholds from which to dislodge a hoary system of error. Buddhism in Japan is worn lightly by government and people. Buddhism in China is only a guest of the nation, though having strong following among the lower classes. The more intelligent resort to it only in time of trouble. Buddhism in Siam is regnant and strongly entrenched, but not so deeply seated as to exclude a liberal spirit. Siam is an open and,

so far, a welcoming mission-field. But Thibet has little contact with the nations, and is not touched by the spirit of the age. Yet even Thibet has not been despaired of as a mission-field.

The Moravians, whose province it has been to enter inhospitable fields which no others were likely to choose, established a mission in the lofty mountain town of Keyelang in 1856. They experienced great difficulty in reaching their chosen field, and when settled at last they found themselves at the great height of 10,000 feet above the sea. Dark skies, almost perpetual snow, except in narrow valleys, scanty vegetation and general gloominess and sterility are the natural characteristics of the country. The pessimism of the Buddhist faith seems well suited to the general environment.

Some encouragement has been met with by the faithful and self-denying missionaries, and though the fruits are meagre they have no thought of retreat. They have translated portions of the Scriptures into Thibetan, and at two stations they have printing presses at work in multiplying copies for the use of the people. Rev. A. C. Thompson, D.D., in his admirable book on "Moravian Missions," says, very justly: "Seldom have Moravian laborers had a severer trial of their faith and patience than amid these strongholds of Buddhism. But in that dreary 'Dwelling of Snow,' near the headwaters of the Indus, the Sutlej and the Ganges, they have enkindled a beacon light; they are occupying advanced posts and preparing a base for movements into Thibet proper, and into China from the west."

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

The Need of Caution.

In view of censure, already noted in these columns, as rather freely applied in a certain quarter to a work of evangelization among the Jews which has enjoyed the confidence of the Christian ministry and people of all denominations in this city for a number of years past, we have availed ourselves of information from a disinterested source in which we have confidence, to the following effect:

The Hebrew Christian Church in St. Mark's Place, of which the Rev. Jacob Freshman is pastor and founder, has been organized about eight years, during which it has steadily grown up from the feeblest of beginnings to an effective centre of evangelization, not only in this but in other cities of this country, in Paris, and even in Jerusalem itself. Although enjoying the advice and sympathy of other churches, through an invited Committee of leading pastors and laymen of the several denominations, who have never ceased their fraternal interest in its affairs, it has been, from first to

last, wholly an individual work of faith, looking for support to no other organization, nor to any system of solicitation of funds, public or private. It seems, therefore, to be in no proper sense the "mission" of any other body, to which a detailed account of proceedings would be due; nor yet in such a sense a child of the Christian public at large as to invite an account of that sort, which might be thought to savor rather of uncalled-for ostentation than of duty, precisely as it would in the case of any other of our city churches. Nevertheless, all contributions have been publicly acknowledged in detail, and the general disposition of them explained in the Annual of the church and in the quarterly issues of *The Hebrew Christian*. Contributions have thus been classed in three kinds: (1) All collections and donations, not expressly otherwise designated, have been devoted to church and missionary expenses, *exclusive* of the support of the pastor; (2) such donations only as have been expressly designated for personal use

have been appropriated to the necessities of the pastor, leaving him wholly dependent on the providential response to faith, without salary or visible means of support, and subject at times to severe trials; (3) contributions designated for the building fund, which are at once turned over to the trustees of the church property, for the extinguishment of the debt thereon. To these may be added a fourth fund, now closed, which was confidentially contributed for Mr. Freshman's recent missionary journey to Jerusalem, resulting in the establishment of a branch mission in that city under the charge of a Hebrew Christian convert, supported by the little church in St. Mark's Place and its friends. Further, concerning the accounts: to the trustees, who are men of well-known and high Christian standing, and also to the distinguished clergymen and laymen who constitute the advisory committee, full and systematic book accounts are understood to be always open, including the detailed expenditures to which invidious reference has been made; and auditing committees have made actual examinations and published reports thereon. It is possible that self-appointed investigators (perhaps unconsciously prompted through the malice of a certain crafty Jewish Sanballat, or Gashmu) may have failed to obtain a search warrant which it would be impertinent to ask. It is well known that the Jewish persecutor referred to has exerted himself persistently to undermine Mr. Freshman's work, not only by scurrilous articles in the savory columns of the *Truth Seeker*, but also by cunning communications to the leading friends of the work, and to editors of religious newspapers, one of whom has perhaps been induced to listen, in ignorance of the character and motives of the man.

The cost of the church property has been about \$25,000, of which \$15,000 have been paid, and substantial progress has been made by recent subscrip-

tions towards reducing the mortgage to a small encumbrance. J. M. S.

We rejoice to see that Senator Morgan, of Alabama, has introduced a bill instructing the Committee on Foreign Relations to ascertain and report the best methods for increasing trade and commerce between the Congo Free State and the United States, and the obstacles, if there are any, in the way of such trade and commerce and other intercourse. The resolution is timely, in view of the statement that the United States did not formally accept the conclusions of the Berlin Conference, and therefore holds no political or civil rights for its people in the Congo Free State. One of the avowed objects of Senator Morgan is to secure those rights; another is to encourage the wealthy and enterprising negroes of this country to emigrate to the Congo Free State, and engage in trade or in such other beneficial enterprises as may be open before them. In the interest of commerce and missions, and especially of the future of the colored race, we hope Congress will rise to the dignity of such a subject, and by prompt and enlightened action afford evidence that it understands and appreciates the significance of Africa's present condition, the result of a series of marvelous providential interpositions. We cannot but regard the opening up of the Dark Continent by a brilliant succession of heroic explorations and the extension of European governments over immense areas of territory, and the introduction of railroads, enterprise, commerce and Christian civilization, as shedding light on the "Negro Problem" among us. We earnestly hope that our Government will take a wise and active part in the matter of the Congo Free State, and in all other feasible ways for the benefit of Africa. J. M. S.

Facts from Mission Fields.

The year 1889 is the fiftieth anniversary of the martyrdom of John

Williams, who fell on Erromanga. It is a very remarkable and significant fact that his *murderer's youngest son* is to-day, as a professing disciple, addressing crowds in Sydney, New South Wales; and his *oldest son*, now past 60 years, has asked to be instructed in the way of salvation, and is now being taught by the missionaries on Erromanga the way of life! What hath God wrought! Truly the "field is the world, and the *good seed are the children of the kingdom!*" John Williams died and was buried as God's seed, and here is a part of the visible harvest.

Hayti presents in its past history and present condition one of the worst types of paganism. Cannibalism of the worst kind prevails. Not simply are human beings eaten, not only are those who are devoured captives or prisoners taken in war or by violence for cannibal purposes, but family feasts are held where those who partake actually eat the flesh of a *member of the family!* Children are devoured as a delicacy by their own mothers, who assert and justify their right thus to appropriate the fruit of their own womb. This is under no pressure of hunger or want. It is simply a proof of the fact that the dark places of the earth are full of the habitations of cruelty. An attempt was made by a governor of Hayti to suppress the atrocity by executing those engaged in such a cannibal feast, but he was driven from the throne and compelled to take refuge in the neighboring island of Jamaica, the condition of which, under the influence of a pure gospel, is a sufficient refutation of the charge that *missions* are a failure. These two islands, side by side, are a standing monument of the respective influences of the gospel and paganism, even when a nominal Christianity like Romanism touches its awful death shade. A. T. P.

We desire here to express our indebtedness to the Baptist Missionary Union for various missionary items

relating to their own missions, which we give from month to month. Its plan of sending out monthly a letter giving in condensed form the latest news from their various fields, is an admirable one, and we wish other societies would follow the example. It is, in fact, an advance sheet of fresh and important news, and the facts are eagerly caught up by busy editors and given to the public. J. M. S.

"The American Board Almanac of Missions" for 1890 is a thing of beauty as well as utility. It is crowded with matters of interest and information respecting missions. It is sent by mail for 10 cents a copy, \$1.00 a dozen, \$6 a hundred. Send orders to C. E. Sweet, 1 Somerset St., Boston. See our advertising sheet in January number for fuller account. J. M. S.

Our associate, Dr. Pierson, is meeting with great success in London and Scotland. Enthusiastic crowds, filling the largest churches and halls in Edinburgh, Glasgow, Dundee, and wherever he goes, flock to hear his addresses. He has averaged two or more addresses a day, we believe, since he landed at Liverpool. In his last letter he says: "Every day is filled with engagements to the 1st of May, and even June if I will consent to remain." The interest is intense. All ranks and classes and denominations are engaged in the work, and important results must flow from it.

J. M. S.

[We have received a letter from an aged minister of Christ, in the course of which occur the following significant words.—EDS.]

"My attention has for forty years been fixed upon those professors of religion who may be called 'average Christians.' They compose a very large part of the Church, and questions like these have often arisen: Are they Christians? Are they a help or a hindrance to the cause of Christ? Ought not special efforts to be made to reach them for their own sake and for the sake of the cause of Christ?"

"I was not a little surprised some time ago to find in Dr. Geikie's 'Hours with the Bible'

the following very strong endorsement of this class (p. 317): 'No career could have been more uneventful than Isaac's, but it showed at least that a path of modest retirement may honor God as much as one of more prominent action. Our Lord's authority is vouchsafed for his having passed from earth to heaven at his death.' It seems to me that there is great error just at this point through all branches of the Church. I have no recollection of seeing anything published bearing upon it except in a volume of discourses by Dr. Skinner, entitled 'Religion of the Bible,' issued about the time I left the Union Seminary in 1841. In the first discourse, on 'Spiritual Religion,' he quotes Dr. John Mason Good as saying, on his death-bed, 'I have taken what unfortunately the generality of Christians too much take—I have taken the *middle walk* of Christianity.' The discourse which follows is a *description* of spiritual religion, not of the 'middle walk.' It seems to me an appeal to average Christians, urging them to consider the nature and results of their religion, might be made that would have a great awakening effect. Just here is one of the chief reasons why the cause of missions is not more flourishing; average Christians regard missions as something which may be passed by without endangering their standing in the Church or their final salvation. It seems to me, judging from the fullness and pungency of your writings on missions, that this whole subject must have passed through your mind. An article of yours in the 'New York Observer' of July 25, entitled 'First the Kingdom,' bears in that direction and encourages me in asking you to put before the Church, in the form which seems best to you, an appeal to average Christians. You have the eye and ear of the Church, and can make yourself heard as few others can. Will you not try it?"

We feel such sympathy with the above, that we purpose in due time to prepare for these pages an appeal to the average Christian. It is the great body of the Church that need arousing, and that, so far, are doing next to nothing for missions. Out of a congregation that numbers from 4,000 to 5,000, it has been found, by actual investigation, that only 386 are known to contribute anything regularly to the support of the Gospel! How large then must be the proportion in all Christendom who have no active interest, by gifts or even by prayers, in the great mission work of the world!

We have received the following suggestion from Rev. S. P. Marsh, of Iowa, Corresponding Secretary of the "Mis-

sionary Mass Convention of the Northwest," under the auspices of the Methodist Episcopal Church, to meet at Clear Lake Park in July of this year: "Rev. A. T. Pierson, D. D.:

"Your suggestion some time ago that the Church should gather together an Exposition of the Results of Missions from all parts of the world, and the suggestion of the *Spirit of Missions* that at the next World's Fair would be a good place for the display of such an exposition, ought to be acted on, and that without delay. Three years would be short enough time to gather and arrange the materials. We are about to gather the material for a Missionary Museum on an extensive scale at Clear Lake, Iowa, for use in our Annual Conventions. I think that our Missionary Secretaries could be interested in the matter and all materials gathered could be used at the World's Fair, and then be dispersed to our different Missionary Centers for continued and perpetual use. You ought to be able from your central position to interest all the Missionary Boards. I would like to be informed of the prospect, and would be glad to assist. We could interest all our missionaries. Let me hear of the prospect."

A subscriber congratulates the editors upon their success during the past year, and says:

"You have given us a magnificent magazine. I hope you will be prosperous and successful in the coming year. If you would place before us for Monthly Concert in *tabulated form*, the complete missionary forces in the respective fields presented, you would give what is *greatly needed*. What the more progressive friends of missions desire is not simply their respective denominational forces, successes, cost, etc., but with their own that of *all other societies*—*the world* rather than the *society* view of the work."

We think our brother scarcely ap-

preciates the immense labor he would lay upon our overtaxed shoulders when he asks each month a complete showing of each field treated. Moreover, one entire department of this REVIEW is given up to the exhibit of just such facts, so far and so fast as we are able to gather reliable figures. Would it be wise to encumber our pages with such repetitions? By a little careful search in these pages any pastor may collate on any one field all the figures at our disposal. A. T. P.

The crisis of missions is evidently upon us, and this seems to be the growing conviction in every part of the field. A missionary who has labored 26 years in India says: "India is now ready for our work, and if this crisis is not met by the Church at least two or three generations will pass before an equal opportunity can be offered." From Brazil the word comes: "This land is ready; thousands would accept the gospel if they only had preachers." One writes concerning China: "A thousand missionaries are worth more now than *ten* thousand ten years from now. As for Japan, it is melted and waiting for moulding. What shall the mould be: Christianity or infidelity?" A. T. P.

1892 ought to be kept as a great anniversary, and Kettering ought to be the place of pilgrimage.

When we think of foreign missions we must not forget that, strictly speaking, they are the outcome of the present century. It was in 1792 that twelve Baptist ministers met in the little cottage of Widow Wallis, at Kettering, and formed the first English society proper for "propagating the gospel among the heathen." Since then what marvelous miracles have been wrought! What gigantic strides taken by this magnificent movement! If these twelve men could come back to-day and see how the little "mustard seed" has developed till it has become a mighty tree "whose branches cover the

earth," they would exclaim: "What hath God wrought!" That first contribution of £13, 2s. and 6d. has grown to between two and three millions of pounds a year. That cottage is, we understand, still to be seen. The English Baptists ought to buy it and make it a missionary museum where the relics of idolatry and superstition might be preserved as a witness of what God has wrought. A. T. P.

Asceticism in Missions.

[Our editorial correspondent and translator of our foreign magazines sends us the following, which also expresses our own judgment.—J. M. S.]

"I am glad to see Dr. Ellinwood's sound and healthful paper on Asceticism in Missions in the January REVIEW. There seems to be setting in a craze for this. But, at home or abroad, asceticism for asceticism's sake is neither Protestant nor Evangelical. For a definite end, individual or social, it may, like everything else, be sometimes eminently serviceable, but to set it up in a vague way as a model to strike people with admiration, is really nothing but a particular fashion of "striking an attitude." It is the beginning of all the wretched uneasiness and trickery of self-salvation.

"It is a wonder that those who are disposed to think that it is a source of strength in Roman Catholic missions do not consider that their missionaries are unmarried, not because they are missionaries, but only because they are priests. And as to asceticism generally, the Jesuits—the missionary order by pre-eminence in that Church—are, for Roman Catholics, almost the least disposed to asceticism for its own sake. They are ready to undergo any amount of privation in the way of their work, but are very little given to affecting it where it is not providentially imposed. Simplicity of living is a Christian and a missionary obligation. But an affectation of luxury and an affecta-

tion of squalor are the two opposite evils which the Christian and the missionary ought to avoid, although doubtless he ought to incline rather to bareness than to sumptuousness. Dr. Ellinwood's article is just the right thing.

CHARLES C. STARBUCK.

"Andover, Mass."

We add a word on the subject from Sir William Hunter, who is constantly referred to as the highest authority on civil and political matters in India. In a recent address before the British Baptist Missionary Society he defines "Asceticism" as "merely a life of quiet self-denial." He speaks of it as one of the methods to be employed, and by no means the sole method. While he bears solemn witness to the valuable results which the celibate mission brotherhoods in India were

producing, he yet adds: "To the great laboring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack." "This certainly," says the *Missionary Herald*, from which we get this testimony, "is a weighty testimony, and it commends itself to all who hold the doctrine set forth by Paul, 'I am become all things to all men that I might by all means save some.'" T. M. S.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.*

Woman's Missionary Societies of Canada.

I. Woman's Foreign Missionary Society Presbyterian Church in Canada.

WESTERN DIVISION.

Secretary, Mrs. Shortreed, 218 Ontario St., Toronto, Canada.

Periodical: Monthly Letter Leaflet, Toronto.

Fields—The New Hebrides; Trinidad, British Guiana, West Coast; China, Honan; Formosa; Central India, and Indians of Canada.

Home Force—Presbyterial societies, 25; auxiliaries, 407; mission bands, 156. Income for the year, \$30,000.

EASTERN DIVISION.

Mrs. Burns, President, Halifax, N. S.

This division has 90 auxiliaries, 35 mission bands, and 4,000 members, and income for the year \$6,000. During the year two Presbyterial societies have been formed and six auxiliaries organized. Fields the same as Western Division.

II. Woman's Baptist Missionary Union of Maritime Provinces.

Corresponding Secretary, Mrs. John March, St. Johns, N. B.

This society occupies the same fields as the

general society. They have a successful work in India—schools and Bible women—but no statistics are at hand. Income for the year, \$5,000.

III. Woman's Baptist Missionary Society of Ontario and Quebec.

Corresponding Secretary, Mrs. H. H. Humphrey, Toronto.

We are obliged to use last year's annual report, as that for 1889 is not issued at the time we write, and as the society is organized into provincial divisions it is not quite easy to present a summary of their work in our brief space.

Field.—The stations in India occupied by this society are Cocanada, Samulcotta and Tuni.

IV. Woman's Missionary Society of the Methodist Church, Canada.

Corresponding Secretary, Mrs. E. S. Strachan, 113 Hughson St., Hamilton, Ont.

This society is divided into five branches. There are 300 auxiliaries, with 7,173 annual and 390 life members, and 123 mission bands, with 3,511 members. Income for the past year, \$22,306; an increase of \$3,235.

This society has work among the Indians, the French, the Chinese in America, and Japan. Four ladies were sent to Japan this past year. They have a very successful boarding school at Tokio, with 150 boarders. A new school has been opened at Kofu.

Publication department in the *Missionary Outlook*.

[* The *Home Work* of the M. E. C. in our January number, page 76, second column, 20th line from top to 32d line, inclusive, got misplaced in the make-up, and connected with that of M. E. C. South, whose Home force was already stated. Please connect it with the previous Society, No. XII.—Eds.]

V. Woman's Auxiliary to the Board of Diocesan, Domestic and Foreign Missions, Church of England.

The headquarters of this auxiliary is Toronto. They collect about \$15,000, and have a department in the Canadian Church Magazine and Mission News. No report of distinct work.

European Woman's Missionary Societies.

I. Indian Female Normal School and Instruction Society.

2 Adelphi Terrace, London, W. C. Periodical: The Indian Female Evangelist; quarterly.

Fields and Force.—Bombay Presidency, 13 stations: Madras, 2; Northwest Provinces, 9; Orissa, 1; Punjab, 1. Missionaries and assistants, 63; native teachers and Bible women, 175; Zenanas visited, 1,353. Eight years ago the mission staff numbered 106, now 238; then there were 26 schools, now 66. Then, total under instruction 1,296; now 4,150. Medical treatment in 1888 given to 9,338 patients. In 1881 the income was \$34,710. In 1888 it was \$67,885.

II. Ladies' Society for Female Education in India and South Africa. (Free Church of Scotland.)

Offices of Free Church, Edinburgh. Periodical: Woman's Work in Heathen Lands; quarterly. J. and R. Parlane, Paisley, Edinburgh.

Fields and Force.—India and Africa. In India five principal stations, including Calcutta, are in Bengal; Western Indian includes the stations Bombay, Poona, Berar, and Jalna. Madras and Nagpore are centres with a variety of work. Africa includes Kafrraria, with Lovedale and other stations, Transkei and Natal.

The grand total of missionaries is 34, of which 13 are in Africa; native Christian agents number 131; total, 215. The pupils count 6,738, of which 1,758 are in Africa. Income, \$44,065.

III. Church of England Zenana Missionary Society.

Office, 9 Salisbury Square, London. Periodical: India's Work (bi-monthly); Daybreak (for young people, quarterly). Jas. Nisbet & Co., 21 Berners St., London, W.

Fields and Forces.—India, China, Japan. Missionaries 105; assistants 57; Bible women 139; native teachers 368. Over 7,000 children in schools. Medical work also is carried on. This year the Society has commenced work in Ceylon for the first time. Income 1881, \$68,200; 1888, \$138,265.

IV. Women's Missionary Association of the Presbyterian Church of England.

President of General Committee, Mrs. H. M. Matheson, Heathlands, Hampstead, London,

N. W. Periodical: Our Sisters in Other Lands, 14 Paternoster Row, London.

Fields and Force.—China, Swatow, Formosa, Amoy, the Haka Country, Singapore, India, Rampore, Bauleah. No summary of statistics is available. They conduct boarding, day and Sunday-schools, and hospital work. Income, \$3,755.

V. Central Committee and Church Woman's Association of the Scottish Episcopal Church.

Convener, Miss H. Mackenzie, 28 Nelson St., Edinburgh. Office of Association, 122 George St., Edinburgh. Periodical: The Mission Chronicle.

Fields.—South Africa and India. That in Africa was begun in 1873, and lies in Independent Kafrraria, a district about as large as Scotland; that of India is at Chamba, a distant part of the diocese of Calcutta. The present number of members co-operating with the committee is 3,080, and the annual subscription amounts to \$1,925.

VI. Ladies' Association for the Christian Education of Jewish Females (Church of Scotland).

Secretary, Miss Tawse, 11 Royal Terrace, Edinburgh.

Fields.—They support schools in Smyrna, Salonica, Alexandria, Constantinople and Beyrout, with missionary ladies at each place, and a total of 16 assistant teachers.

VII. The London Bible and Domestic Female Mission.

Office, 2 Adelphi Terrace, Strand, London, W. C. Periodical: Bible Women and Nurses. Cassel & Co., London and New York.

Besides a large and most noble missionary work in the poorest parts of London, carried on through Bible women and Bible women nurses, this Society operates on some foreign fields, but we have no data of that part of its work.

VIII. British Syrian Mission Schools and Bible Work.

Corresponding Secretary, Miss Poulton, 18 Homefield Road, Wimbledon, London. Periodical: Daughters of Syria. Seeley & Co., Essex St., Strand, London

The mission originated to relieve the condition of the 20,000 widows and daughters of the Maronites and Greeks, whose husbands and fathers were massacred by the Druzes in 1860. The work has been extended and arrests general attention.

Fields and Force.—It operates at Beyrout, Damascus, Hasbeiya, Mount Lebanon, Cocl-Syria and Tyre. The Mount Lebanon department has 7 stations, making the total of stations 12; foreign workers 21; native workers 120; adherents 920; schools 29; scholars 2,779. The income is \$1,120

IX. Ladies' Auxiliary of the Wesleyan Methodist Missionary Society.

President and Treasurer, Mrs. Lidgett, 69 Shooters Hill Road, Blackheath, London, S. E. Issues quarterly papers.

Fields and Force—Europe, Spain, and Italy, India, Ceylon, China, Africa, South and West. It supports 86 missionary workers. The annual report has no summaries, hence it is difficult to properly present this work. They report checkered success in India. At Negapatam, India, the members of the Hindu Tract Society have been lecturing and distributing tracts, warning their fellows against Christian schools, with only too painful success.

Their income has slightly fallen off this year, being \$38,140, and they close the year with a small debt.

X. Ladies' Committee of the London Missionary Society.

Office, 14 Blomfield St., London Wall, London. Periodical: Quarterly News of Woman's Work. John Snow & Co., London.

Fields and Force—China, India, and Madagascar. Lady missionaries, 36; wives of missionaries, 45; schools, 148; pupils, 7,507; native teachers, 138; Zenana agents, 114; Zenana pupils, 2,932. Income, \$28,760.

XI. Ladies' Association for the Promotion of Female Education (Society for the Propagation of the Gospel).

Office, 19 Delahay St., Westminster, London, S. W. Periodical: The Grain of Mustard Seed. Gardner, Darton & Co., 2 Paternoster Building.

Fields—India, following the lines of the Dioceses of the Church of England, including that of Rangoon, Japan, Tokio and Kobe; Madagascar, four principal stations; South Africa, following the lines of the five Episcopal dioceses; Capetown, Zululand, etc., India. Missionaries, 45; native teachers, 85; Japan missionaries, 3; native teachers, 2; Madagascar missionaries, 6; native teachers, 14; South Africa missionaries, 7; native teachers, 4. Total missionaries, 61; native teachers, 105. It speaks well for the ladies of England, that of these, 12 are honorary missionaries.

XII Ladies' Association for the Support of Zenana Work and Bible Women in India,—Baptist.

Mrs. Angus, Honorable Secretary. The College, Regents Park, London. Periodical: Our Indian Sisters; quarterly. Elliot Stock, 62 Paternoster Row, London.

Fields and Force—Stations in India, at principal cities, 18; lady Zenana visitors, 42; assist-

ants, 30; native Bible women, 55; native school teachers, 59; boarding and day schools for girls, 50. They have a normal school for training Bible women at Calcutta, also one at Delhi. Income, \$31,755.

XIII. Church of Scotland Ladies' Association for Foreign Missions, including Zenana Work.

Periodical: News of Female Missions. R. and R. Clark, agents, Edinburgh.

Fields and Force—India, Calcutta, Madras, Poona (Zenana mission, orphanage, female medical mission), Darjeeling, Sialkott, Chamba; Africa, Blantyre. Missionaries appointed in Scotland, 15; in India, 11; native agents, 6; male, 76; female, 82; non-Christian, 24; scholars, 2,522; Zenanas visited, 59; houses regularly visited, 200; patients at Poona dispensary, 2,526. Income, \$33,450; the largest in its history.

XIV. Zenana Mission of the Irish Missionary Society.

We have only the local report of the mission in Gujerat and Kattiawar with the Zenana Mission before us. It appears from this that there are two missionary ladies engaged in educational and Zenana work at Surat, and one in medical work; also 2 assistants and 6 native Christian agents, and 15 non-Christian teachers. At Borsad there are two missionaries. At Ahmedabad there are others; also a medical mission, and 8 native Christian agents, with 9 non-Christian teachers. Anand and Broach also appear as stations.

XV. Miss Walker - Arnot's Tabitha Mission at Jaffa.

Hon. Secretary, Miss E. Walker-Arnot, 24 St. Bernard's Crescent, London.

This simple organization has been in existence 25 years. The field is designated in the corporate title, which we give above. The boarding school numbers 60 residents, of whom 12 were Javesses, and the day schools 100 pupils. The receipts last year were \$4,825.

XVI. Helping Hands Zenana Association (Young Ladies).

Office, 42 B. Fulham Road, London, S. W. Publication: It utilizes India's Jewels for publication of its correspondents.

The society co-operates with the Indian Female Normal School and Instruction Society at Jaunpore, Benares and Lucknow; with the Church Missionary Society at Brindabun; with the Church of England Zenana Mission at Amritsar, and with the Ladies' Association of the S. P. G., and the London Missionary Society at Belgaum. The distinct branch, known as the Nurse's Missionary Association, trains as nurses those who wish to assist missions abroad.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The Niger Mission. Rev. W. Allan, of West Africa, thus summarizes the vast changes that have taken place since the Gospel was first preached at Bonny, in Africa:

"The worship of the iguana is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. I went ashore and addressed 885 worshippers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over 700 at Bonny alone who are now under instruction." — *Missionary Herald*.

—In Northern Africa has lately been discovered a river that has worn a bed through the rock 300 feet deep, and then makes a perpendicular leap 650 feet, while all around are deep, yawning chasms and gigantic peaks.

—The pupils of the Huguenot Seminary at Wellington, South Africa, have formed the Huguenot Missionary Society, which sends out from its ranks missionaries to labor among the heathen in Africa. The lady principal, Miss Ferguson, and the other teachers, are all earnest Christians, and seek to lead all the pupils to Christ.

—The Moravians have projected a mission on the Victoria Nyanza, but have been unable to establish it by the lack of funds. Just before the opening of their General Synod this year news was brought that a legacy of between \$25,000 and 30,000 had fallen to the Church, and it is probable that the work will speedily be carried forward, as the men are ready.

Beymah.—A Mission School is to be established by Rev. E. W. Kelly, of Mandalay, on the very spot where Dr. Adoniram Judson, the first missionary from America, suffered the cruel imprisonment at Oungpenla.

China.—Rev. J. W. Stevenson writes from Shanghai: "I am happy to report 27 baptisms this week, viz., 12 at Gan-ren, 7 at Nan-k'ang, by Mr. McCarthy; 3 at Chau-kia-k'eo, by Mr. Coulthart; and 5 at Ning-hai-chau, by Mr. Judd. Mr. McCarthy baptized in all during his tour in Kiang-si 66 persons, and he reports quite a number of inquirers. At Chau-kia-k'eo a great fire has devastated the place, and 3,000 families are said to be burnt out of house and home."

—A general conference of Chinese missionaries will meet at Shanghai May 7, 1890, and continue for ten days. Rev. J. R. Goddard, of Ningpo, is the secretary.

—The totals of missions in China are: 39 societies, 526 male missionaries and 597 women; total, 1,123 missionaries; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in schools; \$44,173 were contributed by the churches the past year, and the net increase in membership was 2,295.

France.—The Statistics of France for 1888 contain some sad facts respecting family life. Compared with 1887 the decrease in marriages was 212, while there were 6,360 less than in 1886. There were 1,702 more divorces than in 1887, and 1,758 more than in 1886; the total number was 4,708. The decrease in the number of births since 1887 was 16,794. Since 1884 there has been an annual decrease in births. In 1884 there were 937,758 births; in 1888, the number was 882,637. In illegitimate births there is, however, an increase. In 1881 they were 7.5 per cent.; in 1888, 8.5. In the Seine department 25 per cent. of the births were illegitimate. The official report states that if it were not for the illegitimate births there would actually be a decrease in the population of France.

—Miss Grant Brown, who with two other ladies lately made a mission tour in Corsica, reports that wherever they traveled they held daily meetings which were thronged by people eager to learn the truth. The work met with much opposition from the priests; but the civil authorities were generally friendly, and in several villages the mayors offered the use of rooms. In one village three men volunteered to stand every Sunday in the market place, and read the Gospel to their countrymen. There is no Protestant church on the island.

Germany.—According to the Statistical Year Book of Germany for 1889, the latest data on the religious status of the country are these: 29,369,847 Evangelicals, 16,785,734 Catholics, 125,673 other Christians, 563,172 Jews, 11,278 confessors of other religions or professing no religion at all. The Evangelicals include Lutherans, Reformed and the United Church, *i. e.*, the union formed in 1817 in Prussia and some other States between the two Protestant confessions; the Catholics include Roman Catholics, Greek Catholics and old Catholics; the other Christians represented are United Brethren, Baptists, Mennonites, Episcopalians, Presbyterians, Methodists, Quakers, Irvingites, German Catholics, Free Religionists and Dissenters. In 1871 the proportions were these: 25,551,685 Evangelicals, 14,869,292 Catholics, 82,158 other Christians, 512,153 Jews, 17,156 of other or no religion.

The most noteworthy features of these figures is that while the Evangelicals and the Catholics have grown in equal proportions, the number of "other" Christians has increased in much larger proportion. This is evidence sufficient that the propaganda made by the various denominations of England and America in Germany has not been unsuccessful. This is one of the factors that is slowly but evidently surely at work toward the disestablishment of the Protestant Church of the land of Luther.

—**The Sixty-sixth Annual Report** of the Berlin Society for the Promotion of Christianity amongst the Jews shows that two missionaries and one colporteur are employed by the Society, and that its income during the year 1888 amounted to 25,593 marks 42 pfennigs (about £1,279), which, with a balance of 46,341 marks 54 pfennigs from 1887, made the total receipts of the year 71,925 marks 1 pfennig. The expenditure was 41,219 marks 46 pfennigs, leaving a balance of 30,705 marks 55 pfennigs in hand. Pastor Hausig, a former missionary of the London Society, is secretary of the Berlin Society.

—**The Gustavus Adolphus Society**, to carry the gospel into Catholic countries, last year received \$230,000, or \$5,600,000 since 1832. The society has had 1,444 applications for aid from Roman Catholic countries.

India.—Perhaps one of the most notable testimonies to the success of missionary labor in India and other countries was made during the recent Baptist Union Conference at Birmingham, when Sir W. Hunter, before a gathering of 4,000 people, gave his experience of missionary work. He simply dealt with the matter as, to use his own term, "a secular man and a layman," and in doing so pointed out that during the ten years from 1871 to 1881 the Christian population of India had increased 64 per cent. as compared with the 11 per cent. increase of the general population, and that the Indian native Protestant Christians had now grown up into a native Protestant Church, with their own pastors, numbering 576, and their own native lay preachers, 2,756 in number. "Missionary work," he added, "is one of the greatest and best works at present going on in India; it has been rich in results in the past, and is fraught with incalculable blessings for the future."

—**The Mission College** at Ahmednagar has won for itself such a high place among the government officials that they have increased their grant-in-aid nearly fourfold for a term of five years. The school for girls under the charge of the Misses Bissell, in their fine new building, is a busy hive of Christian instruction, full of hope and cheer. Five new village churches have been organized during the year in the vicinity of Ahmednagar, Mr. Robert Hume being specially active in mission work in these rural districts."

—**Seventy years ago** the East India Com-

pany did everything possible to keep missionaries out of India; now the British East African Company has invited the Church Missionary Society to place missionaries at all the stations of the company as fast as they are opened.

Italy.—Ten thousand Italian priests have secretly signed a petition to the government praying for protection against the tyranny of the Vatican. They have been promised assistance by several deputies, who will plead their cause in Parliament.

Japan.—It is said that there are more than 1,000 pupils in a single, rapidly-growing Sunday-school in Okayama, Japan.

—**Results of a Japanese Earthquake.** According to the official return of the damage caused by the recent earthquake at Kumamoto, in Southern Japan, the loss in that prefecture alone—an area roughly equal to that of a medium-sized English county—was as follows: 234 houses completely ruined; 239 partially destroyed; 19 persons killed, and 53 injured; at 893 places there were fissures in the ground; roads were destroyed in 137 places; forests injured at 17; building lots and cultivated land at 3,336 places, and embankments at 45 places; 24 bridges were entirely destroyed and 41 damaged, and the water in 138 wells became muddy and unfit for consumption.

Korea.—A traveler in Korea writes: "Buddha worship, as conducted among Koreans, is a species of idol-worship. Diviners walk the streets in the persons of blind men with long staffs, who announce their presence with a peculiar professional cry. Demon-worship prevails in various superstitious practices, to ward off disease and other ills of life."

Russia.—Twelve hundred converts have been baptized in the Baptist Mission in Russia in the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

Sweden.—The minutes of the Swedish Augustana Synod gives 291 ministers, 582 congregations, 425 church edifices and 191 parsonages, valued at \$2,503,304; 74,234 communicants, 5,935 baptisms, 3,263 confirmations, 288 parochial teachers, and 11,506 pupils. Synodical treasury, \$1,526.44; education, \$16,414.48; home missions, \$15,901.63; foreign missions, \$6,607.39; orphan homes, church extension, etc., \$27,749.54; congregational expenses, \$511,986.40; total, \$580,823.58.

—**Baptist progress** in Sweden is one of the most remarkable religious movements of the present time. Revivals are constant. In twenty years the number of church members has advanced from 7,900 to 32,308. The baptisms in 1888 were 2,390.

—**Switzerland** has 1,162 Sunday-schools, with 5,459 teachers, and 84,000 scholars. Sweden has 3,340 Sunday-schools, with 15,000 teachers and 220,000 scholars. Austria has 140 Sunday-schools, with 312 teachers and 4,519 scholars.

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